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CHRISTIAN BAPTISM,

(ILLUSTRATED)

ITS PROPER SUBJECTS AND PROPER ACT,

WITH A BRIEF HISTORY OF

BAPTIST PRINCIPLES AND PRACTICES,

FROM THE PLANTING OF THE APOSTOLIC CHURCH TO THE PRESENT TIME.

ALSO A

Biographical Sketch of the Life and Labors of Rev. Charles Haddon Spurgeon,

PASTOR OF THE METROPOLITAN TABERNACLE,
LONDON, ENGLAND.

BY THE REV. T. H. CAREY, ESSEX, ONT.

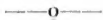
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PREFACE.



THE author has no apology for sending forth this small volume to the public. He, in common with his brother pastors, has long felt the need of a more extensive literature on the wide and important subject of Baptist principles and Baptist Church History. Our own people require indoctrination in those New Testament institutions and practices which distinguish us as Baptists from all other denominations. Our young people and children require indoctrination. To do this skillfully and well requires patience and tact. *The importance* of setting forth and expounding our principles few will doubt. Those doctrines which are characteristic of the "baptized churches," are misapprehended, and often misrepresented, by others. While we need not only to be apologetic in our denominational position, and aggressive in our life and activity, yet we should put forth every reasonable effort to be understood, not merely for our own sake, but that truth may come to be received and loved by all. The importance of Christian unity in the truth cannot be overestimated. Love rejoiceth in the truth and no error can be pleasing to our Heavenly Father.

The contents of this book are, for the most part, a series of sermons delivered to my own people for their instruction and upbuilding in truth and righteousness; for this reason, and by the urgent request of many hearers and friends, I have consented to give this volume to the public, my only apology being, the small number of books on these subjects to-day, in print, and whose price brings them within the reach of all the members of our Baptist Churches. More expensive books are being circulated, and also tracts on Christian Baptism, Communion and allied subjects are having a sale, and yet few that come within the limits indicated and cover the field suggested. While no volume of similar character is being produced in this country. I hope my venture may encourage others. It has been prepared by using the snatches of time in a busy pastoral life. I am aware that this work is marred by imperfections, yet it will be like all other human productions, and due allowances will be made by the earnest seeker after truth. It is sent forth with the prayer of the author that it may contribute, at least in some small degree, to the honor and glory of our Lord and Master.



ERRATA.

Page 32, 17th line, instead of "there dissolving," &c., read "thereby dissolving," &c.

Page 35, 8th line, read "Chrysostom."

Page 42, 4th line, instead of "Essens" read "Essenes."

Page 43, 32nd line, instead of "Baptism and departure from" &c., read "a departure from" &c.

Page 44, 5th line, instead of "Physiological" read "Philological."

Page 64, last line, instead of "enroquel" read "enroquel."

Page 72, 11th line, "he follows as sees the footprints" read "he follows as he sees," &c.

Page 76, 2nd line, "he dip him" &c., read "he dips him," &c.

Page 84, 26th line. "Catacombs of the ancient mosaics of pictures" read "Catacombs or the ancient mosaics" &c.

2. The Baptismal Tree. A birds-eye view of the immersionist and sprinkling denominations, a history of the question, and the status of the world in regard to the subject at the present time. 101-102

* The pages used to indicate illustrations are those of the printed matter opposite or nearest to them containing description.

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TS.

	PAGE
Charles H. Spurgeon..	1
.....	9
.....	17
.....	27
Scholars	41
swered.....	56
.....	69
.....	77
.....	90

CONTENTS.

..... Frontispiece	
.....	1
.....	26
.....	40
.....	55
.....	56
and of his Subjects in	
.....	63
.....	73
.....	76
of our Lord's Bap-	
.....	77
enna.....	82
.....	84
at Rome.....	87
.....	87
.....	88
.....	88
.....	90

S.

ons with descriptions 99-100

... ..

... ..

... ..

... ..

... ..

... ..

... ..

... ..

... ..

... ..

TABLE OF CONTENTS.

	PAGE
A Biographical Sketch of the Life and Labors of Rev. Charles H. Spurgeon..	1
Who are the Proper Subjects of Baptism ?.....	9
Arguments of Pedobaptists Reviewed and Answered.....	17
The Meaning of the Word Baptism	27
Baptism and the Bible—Sprinkling and the Opinions of Scholars	41
Pedobaptist Arguments and Sophistries Refuted and Answered.....	56
Baptismal Catechism	69
The Archæology of Baptism.....	77
Reasons Why I am a Baptist.....	90

* LIST OF PICTORIAL ILLUSTRATIONS.

The Baptism of Christ	Frontispiece
Rev. Charles H. Spurgeon.....	1
Bible—Balances or Scales.....	26
Burial and Resurrection Symbolized in Baptism.....	40
Woodstock College	55
Baptistery of Bishop Paulinus.....	56
Fig. 1.—The Baptism of King Clovis and Three Thousand of his Subjects in One Day.....	63
Fig. 2.—A Baptism in the Greek Church of Russia.....	73
The Baptism of Christ (a small cut).....	76
Fig. 3.—From the Catacomb of San Ponziano, a Frescoe of our Lord's Bap- tism	77
Fig. 4.—Mosaic from the Baptistery of St. John of Ravenna.....	82
Fig. 5.—The Alba from the Roman Catacombs.....	84
Fig. 6.—Mosaic of the Seventh Century from St. Marks at Rome.....	87
Fig. 7.—Baptism in the Thirteenth Century.....	87
Fig. 8.—Baptism of the Eunuch by Philip.....	88
Fig. 9.—Baptism of Jewish Converts.....	88
Jarvis St. Baptist Church, Toronto, Ont.....	90

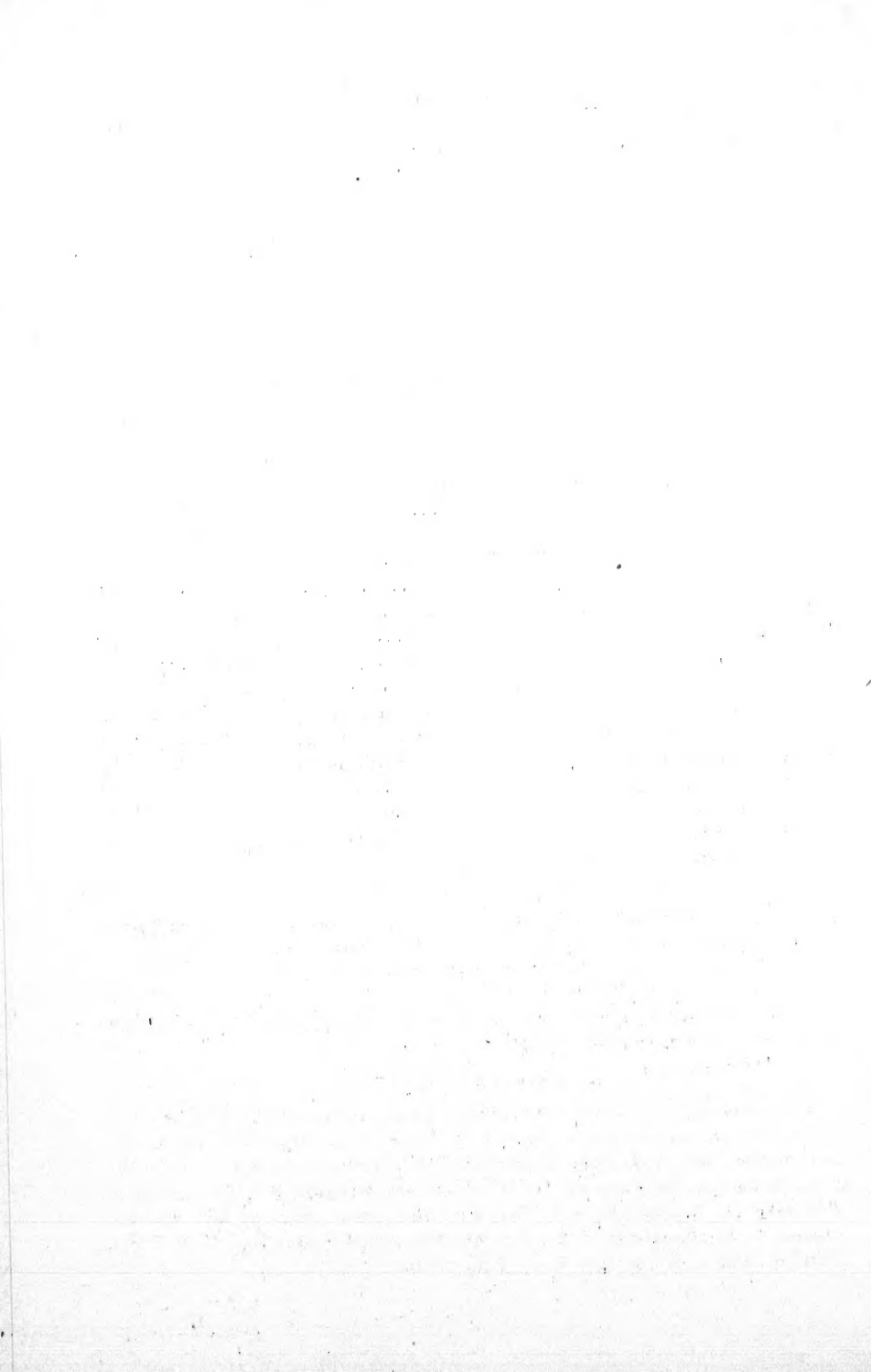
CHART ILLUSTRATIONS.

1. The Relation of the Mosaic and Christian Dispensations with descriptions 99-100
2. The Baptismal Tree. A birds-eye view of the immersionist and sprinkling
denominations, a history of the question, and the status of the world
in regard to the subject at the present time. 101-102

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THE BAPTISM OF CHRIST.



C. H. Spurgeon

A BIOGRAPHICAL SKETCH OF THE REV. CHARLES HADDON
SPURGEON, PASTOR OF THE METROPOLITAN
TABERNACLE, LONDON, ENGLAND.

Mr. Spurgeon was born at Kelvedon, in Essex, England. His father was the pastor of a small Independent Church in Essex. His grandfather, the Rev. James Spurgeon, officiated for many years as pastor of the Stanbourne Independent Church, near Halstead, in the same county. His grandfather has been brought prominently before the public by his having written a biography of his noted grandson. Indeed the name Spurgeon has been popularized and rendered conspicuous by the renowned Spurgeon, whose name is well-nigh a household word wherever the English language is spoken; besides, his sermons and other works have been translated into many other tongues and languages.

Young Spurgeon was educated under the influence of his grandfather, from whom he has inherited many of his decidedly Puritanical notions, while his ideas concerning nonconformity and dissent have grown into a positive stream of influence which is working to bring about the disestablishment of the English Church. As a boy, Spurgeon was remarkable for truthfulness, seriousness and piety. He was in early life an omnivorous reader, and a lover of literature of the solid and substantial type. His practice was to read aloud—to engage in conversation, while he sometimes preached to his younger brothers and sisters both to their profit and amusement. He enjoyed the benefits of a school education in the way of a thorough primary education, and became grounded in the rudiments and fundamentals of an English training. He could not be persuaded to matriculate into Oxford or Cambridge university. Young Spurgeon could not be induced at that early stage of his history to study Greek or Latin, but thought he could employ his time more profitably. In his 16th year he manifested some degree of independence by striking out for himself; he became an usher in a school. Subsequently he took a bold stand. Doubts began to creep into his mind in respect to baptismal regeneration, infant baptism, and the act of Christian baptism. His noted relatives were not able either to controvert or silence his convictions, he therefore left the Independent Church and united with the Baptist Church—his baptism being increasingly impressive and solemn from the fact of its being his mother's birthday. His first sermon was preached a few months later under the auspices of the "Lay Preachers' Association" at a village near Cam-

bridge. He spent some months in preaching in that section, and then received a call to become pastor at Waterbeach. There he had forty church members, a small salary; his pecuniary circumstances compelled him to continue his former duties as usher in the school we have referred to. He walked every day from Waterbeach to Cambridge and back again, while his journeys would be pleasant and profitable, as he would be brought into closer communion with nature and with nature's God. His labors were not in vain in the Lord; the church at Waterbeach doubled its membership, and, as coming events cast their shadows, the people began to hear of the preacher and to be charmed and influenced by that genius and oratorical ability which have since been recognized by the world. While the pastorate at Waterbeach did not enrich the financial effects of the preacher, yet, that was the period of his novitiate and apprenticeship, and an important part of his preparation for future usefulness and eminence. In 1853, Spurgeon's reputation had overflowed its narrow bounds and he received a call to preach at New Park Street Church, London. He at once grew in such popular favor and became so useful, that he received a call to become pastor and removed in 1854 to London, where his labors have been abundantly and increasingly successful even unto this day. Spurgeon's ministry became at once so popular, that New Park Chapel became by far too small for the ever growing congregation. His fame was at once established, and has never decreased from that day. For a time he preached in the famous Exeter Hall, where some of the most famous and brilliant orators of the world have held spell-bound their audiences and swayed them with moral and spiritual impulses, even as the trees of the forest are swayed. This immense hall was filled to overflowing. In 1855, Spurgeon went on a visit to Scotland. At Aberfeldy the bellman was sent around to cry—"Your auld playmate and auld acquaintance, Shony Carstair, the parson of the parish, wants to see you all at the Independent Chapel to hear my friend, the Rev. C. H. Spurgeon." His hearers increased by thousands instead of hundreds, and his Sunday School scholars in the same proportion. In January, 1856, he was married to Miss Susannah Thomson, of London, in the presence of thousands of his friends. It was soon determined by his church to proceed to erect an edifice of sufficient capacity to hold the immense congregation. One hundred thousand dollars were speedily collected and the tabernacle was commenced. Spurgeon, in the meantime continued to preach to immense multitudes, wherever he could get a building large enough to accommodate the throngs, "who heard him gladly;" sometimes in the open field, in Exeter Hall, in the Surrey Musical Hall. One great discourse was preached in the Crystal Palace to a congregation of about 30,000 persons. Upon the completion of the Metropolitan Tabernacle, it was appropriately dedicated to the service of Almighty God, and has been crowded through all the years of the past with congregations

which have taxed its seating capacity to the utmost, having a congregation ranging from 6,000 to 8,000 people.

Of Mr. Spurgeon's style the most striking peculiarity is his earnestness and homeliness. He is never afraid of saying anything, or of hurting any one's feelings. He tells the truth straight out, no matter whom it may offend; and he tells it in the plainest and most emphatic Saxon. He is at times humorous and sarcastic. Some time since, when preaching before 10,000 people in the Surrey Hall, he announced the second lesson, and then paused, observing, "If I make a short pause between the lessons, it will give an opportunity to those persons who have their hats on to take them off in the house of God."

On another occasion he was preaching on the contrast between the sufferings of the damned in hell and the delights of the blessed in heaven. When he came to that part of the discourse in which he draws a picture of the place of punishment's, the orator's voice was raised to the highest pitch, his tone was sonorous and awful, his manner so vivid that many of his hearers actually quivered with horror. In the midst of one of his most terrible periods he suddenly paused, and without the least change of manner or tone, observed: "If those persons near the door continue their conduct I shall send for a policeman." He then resumed his discourse on hell.

One, in describing Mr. Spurgeon, says: "Who has not seen Naples, has seen nothing," say the Italians; who has not heard Spurgeon has not heard the greatest of living preachers, will say hundreds, not only of Englishmen, but of Americans, who have listened to the burning words of a Beecher, a Liddon, a Punshon or a Hall. To visit London without seeing the Metropolitan Tabernacle and its preacher, would be like visiting Rome without seeing St. Peters, or making a tour of America without beholding Niagara." The Tabernacle is a plain but massive church of brick, adorned with Corinthian pillars; standing back from the street and inclosed by an iron fence. The vast auditorium resembles that of a theatre. At the farther end is a stage-like platform, with a table on castors, and a few chairs; below a few feet is an orchestra-like enclosure, filled with a number of neatly dressed and bright-looking boys. Everything grandly and perfectly arranged for both seeing and hearing. The house being amphitheatrical, the preacher is in full view of his hearers, while they are arranged in semicircle around him, he comes into close and sympathetic relations with each and all, as eye and gesture as well as intonation of voice are brought into play. The accoustics are well nigh faultless.

Mr. Spurgeon, personally is described as follows: "In his physiognomy and general appearance there is little to give assurance of a great orator. Short, stout and muscular, with a somewhat square face, sparkling eyes, a well-formed nose, a mouth

shaded by a black moustache, and a general air of frankness, straightforwardness and honesty; he is a good type of the Anglo-Saxon, and no one could possibly mistake him for a native of another country. Natural, decided and impressive in his manner, full of force and fire, and speaking in a loud, bell-like voice, at once clear in its articulations and pleasant in its tones; he rivets your attention at the start, though precisely what is his hold upon you, you are unable to tell. He begins the service with prayer; and a prayer it is, a real outpouring of the soul to God, not an oration before the Almighty, or an eloquent soliloquy. He is evidently not one of those preachers who, as South says, 'So pray, that they do not supplicate, but compliment Almighty God.' He expresses in his prayer, utter indigence and want."

Mr. Spurgeon's style of preaching is extemporaneous. As he preaches unwritten sermons, his immediate preparation for the pulpit is very rapid, while his general preparation in the way of reading—broad personal observation and study of men—is both varied and exhaustive. What is the secret of Spurgeon's power? is often asked, for through all the many years of the past he has held audiences varying from 5,000 to 8,000 people, and still the interest keeps up and increases, while his church has grown to number thousands of communicants. More than 20,000,000 of his discourses have been circulated in the English language, besides, they have been translated into all the languages of Christendom, and many into heathen tongues. He is a man of wonderful power. Not only do the common people hear him gladly, as they did his Master, but also the professional and cultured classes, scholars, barristers, members of parliament and peers of the realm, all acknowledge his power. Spurgeon's power is not in his fine figure or personal appearance. Short and chubby with a round, homely and honest face, though with an expressive eye. It is not Spurgeon's culture which gives him superior power over men, though he is a man who has done much to remedy his early neglect of educational advantages. He has studied both Greek and Latin, which he was at first inclined to undervalue.

Spurgeon is a man highly cultured in the true sense of that term. He has drank deeply from the sources of both systematic and biblical theology; he knows and believes in the inspired word, while he has filled his mind and saturated his soul with deep draughts from the Puritan divines. He has studied patiently the English classics, and also astronomy, chemistry, zoology, ornithology, etc.; but field-sports, also, have helped to enrich his fund of illustration. He gleans his illustrations from all directions and sources. Spurgeon has a wonderful voice of great richness, fullness and melody—a voice over which he seems to have the most perfect control; a voice of great flexibility, pureness of tone and compass. But it is not alone in his personal appearance, his vast and varied knowledge, or his bell-like and musical voice which, separately or together, are the elements of his power. It is no one thing. But his

power may be traced to his elocution, his style, and the earnestness that grows out of a strong conviction of the truth of what he teaches. Everyone hearing Spurgeon is impressed that he is intensely in earnest; that he believes, and therefore, speaks; that he is a man of God, a man of prayer, and the truth he proclaims has first been melted in the furnace of his own soul, moulded in his own religious experience; that it has griped his own heart, and therefore it lays hold of other hearts. Spurgeon speaks for God; he has a message for human souls and is straitened to deliver it. In a great soul like his—a character which is itself the building and product of God's truth, chiseled from the quarry of sin and laid upon the anvil of conviction and hammered, even with the trip-hammer of Sinai's thundering and lightning law; his soul is deeply melted and humbled by God's abundant grace, as it appears unto all men, in the milder glimpse of Calvary, and the bloody visage of the Divine Human Sufferer, while the words of incarnation and atonement will have a heightened and exalted meaning to a mind in rapt communion with God's thoughts.

This magnetic and mighty preacher knows no new theology, but he has grasped firmly the old truth which is ever new—"The old, old story of Jesus and His love"—a truth that does not change or age with the flow of years, but is ever new and young in its adaptation to the wants of poor sinners in every age.

"And when in scenes of glory
I sing the new, new song,
It will be the old, old story
That I have loved so long.

Spurgeon is remarkable for pictorial power. He is a man with a wonderful imagination; and no man ever becomes a truly great preacher without cultivating and having a great imagination. And, "great preachers, like great poets, are born," not made. Imagination is a special gift; however, like all other gifts, it improves and grows with culture. Mr. Spurgeon is a man of wonderful sympathy. He feels the burdens, the woes, the sorrows and afflictions which touch human life; he knows how to touch the burdens of men with the hand of a gentle and helpful sympathy. We need more genuine human sympathy in this world. Where is the Christian worker, as well as Christian minister, whose efficiency and power would not be increased an hundred fold with an increase of genuine human sympathy.

Mr. Spurgeon is a great organizer and general. He knows how to set every member of his church at work. It will be a glad day for the Christian church when all the unused forces are harnessed and set in motion for Christ. I have said nothing of Mr. Spurgeon's college, where he trains men for the ministry; his orphanage and other charitable works. His publications and labors are abundant. We can all learn from this great man. His Master said, "Learn of me, for I am meek and lowly in heart, and ye shall find rest for your souls."

DR. LORIMER'S EULOGY OF SPURGEON.

The serious illness of Mr. Spurgeon has given him first place in the interest and prayers of the Christian church. His marvellous life-work, which it is hoped may not be cut short in his prime, has elicited universal admiration of the genius and faith of its author. Last Sabbath Dr. Geo. C. Lorimer paid a fitting eulogy to Mr. Spurgeon in a sermon delivered to Immanuel church, Chicago, from whose pastorate he recently retired to go to Boston. Dr. Lorimer selected as his text the following words from the prophecy of Isaiah 10:18:

"And they shall be as when a standard-bearer fainteth."

"Great preachers are rarer than great poets, painters, or philosophers; for to transcend in their vocation they must not only be endowed as exceptionally as these exceptional men, but must, in addition, be possessed of qualities not absolutely indispensable to excellence in them. Not only must they be gifted with imagination, with a sense of the beautiful, with an ear for the rhythmic harmony of speech, with the art of word painting, and with a comprehensive and sympathetic understanding of human nature, but likewise with a sensitive conscience, moral insight, profound spirituality, and eminent skill in organizing work and in practical leadership. A Byron and Goethe can sing sweetly, and sometimes sublimely, though they do not always live purely; and a Kant and a Fichte can reason cogently and often abstractly, though they are helpless as children in the conduct of affairs either private or public. Paul was a General, as well as a thinker, a Philip of Macedon, and a Demosthenes in one, a Cæsar and a Cicero combined. Savonarola was possessed of a fancy only second in vividness to that of the immortal Dante, while he surpassed the poet in the strength of his convictions and in his ability to take the initiative and to execute. Martin Luther was scholar, orator, musician and author, and was at the same time a most devout spirit and a most active and sagacious worker, a strategist of highest rank, and caring for the humblest detail. And others of equal renown present the same blending and interblending of the genius of uniting the ornaments of letters and art with the vigorous virtues and business-like talents which achieve success in the domains of industry and commerce. The names of such marvelous men are not numerous. Here and there, in one country or community, in one age or another, we find a few. Now it is one among the Greeks, another among the Latins, a Fenelon among the French Catholics, a Hooker among the English Churchmen, or a Beecher among the American Protestants. Comparatively speaking, just about as many (and no more frequent in appearance) as the ancient prophets who from time to time were

raised up to be God's voice to apostate peoples. And among these names, as lustrous as the brightest, and yet shining with a radiance all its own, gleams that of Charles Haddon Spurgeon, the greatest of modern preachers, who approaches nearer to Bunyan than to any other in the quality of his imagination, and to Wesley in the thoroughness of his practical endeavors, and who rivals Hooker in the mastery of Saxon speech, and Henry Ward Beecher in poetic temperament and Shakespearean acquaintance with the varying moods of the human microcosm.

“Similar to the consternation felt by soldiers in the heat of war when the ensign is stricken down are the emotions now experienced by the Christian world. The standard-bearer fainteth; millions pause irresolute and soon dismayed. Not unnatural, then, the anxiety; but they should act as soldiers would in like circumstances on the battlefield, ‘rally round the flag.’ Be of good cheer; the standard-bearer fainteth, but the standard itself is not down. Thousands of honest arms are outstretched to uphold, multiplied thousands are ready to die for it, and it can never be disgraced or destroyed. In this sublime devotion all may share; all, even the poorest drummer in God's grand army of salvation. And that the principles of Jesus may be inspired to do what they can, I would present the example whom they should imitate, though few can ever equal—the example of that noble standard-bearer, Charles Spurgeon, whose prostration afflicts Christendom with measureless sorrow. I have been personally acquainted with this servant of God for twenty years, and have admired and loved him from the first.

Mr. Spurgeon's character as a Christian is naturally the primary subject, and certainly is not secondary in interest. Mr. Gladstone has called him ‘the last of the Puritans,’ a title doubtless in many respects deserved, and yet suggestive of austerity and harshness, which is not applicable. Whatever it may import, let us hope that he may not prove the last. For it were a dreary prospect were not others to succeed him, whose manly piety and unfaltering truthfulness would compare favorably with his own. He may be termed a Puritan, for he came of right good non-conformist stock, his father and his grandfather before him being of that persuasion and his fore-runners in the office of the ministry. While he did not inherit his faith he did inherit a predisposition for it and a mental bias toward it—a moral bias as well. Let us not despise religious destiny, rather let us thank God for such a blessing, even though we may be infidels. For those indescribable traits in our nature that check our lawlessness may be traced to the conscientious living of the Hezekiahs and the Hannahs, the Aquilas and Priscillas of a generation very different from our own.

“An element of power in this man, to me particularly significant, remains to be noticed; namely, the eminent practical and spiritual purpose of his pulpit endeavors.

Persons inclined to Calvinism have more than once assumed that his striking influ-

ence is due largely to his espousal of that system. His theology has been extolled as the source of his wonderful success in the Lord's cause. But these friends forget that Wesley was also mighty for good, and yet sympathized, not at all with Calvin's dogmas. Others also have been increasing the Saviour's kingdom who have firmly rejected these views; and it is questionable whether the success of these preachers is not proportionate to their silence regarding them than to their proclamation. Perhaps I ought to say that it is not a question at all; for predestination and preordination to eternal death, when logically preached, have not in them the grace to win a wicked, wayward world to Christ. Mr. Spurgeon's power is not due to Calvinism; but to his belief that men can be helped by the gospel, and that in this way the ministers ought to help them. He has always planned for immediate results. He looks for conversions, and is dissatisfied if they do not follow his efforts. He said to me on one occasion, 'We usually get what we expect, and if we expect fifty or a hundred converts a month, the Lord will not disappoint us.' It is this looking for returns, for interest on the labor invested, that imparts to his sermons their force, their significance, and that renders them so potent. And just at this point we discover the weakness of some excellent brethren who are dissatisfied with antique formulas of doctrine. They are so busy puttering about definitions and so anxious to show their smartness as the discoverers of new things that they forget to win souls to the Redeemer. They deceive themselves. They think the world is anxious to know their views on the comparative truth of dogmatic statements, when in fact the world goes not to church to hear criticisms, but to get conviction. Their hearers care very little for the theology of their ministers, and if it does them no personal good, however it may be termed new or advanced, they will stay at home. In my opinion the working value of theology is one of the leading tests of its truth. If your 'scheme,' my brother, carries to the heart no conviction of sin, and leads to no forgiveness and peace through the cross, it is heresy unadulterated; but if it is prolific in spiritual results and impels you to look for such results, though it may be a revolt against all the schools of Christendom, it is sound and worthy of all acceptance."



WHO ARE THE PROPER SUBJECTS OF CHRISTIAN BAPTISM?

“Every plant which my Heavenly Father hath not planted shall be rooted up”—
Matthew xv. 13.

I have no apology to offer for a series of sermons on the subject of Christian Baptism, as baptism is a part of the great commission—an act of obedience to the “King of kings and Lord of lords,” whose we are and whom we are to obey in all things. I do not engage in this discussion for controversial reasons; though controversy is not always to be deprecated if conducted in the spirit of the Master and in friendliness, and is done to defend the truth; as we are set, like Paul, for the defence of the gospel of Jesus Christ. Controversies are like thunderstorms, which clarify the murky atmosphere, and are followed by sunshine and clearness. It is our duty to preach the *whole* gospel—the gospel in its entirety, and not a mutilated gospel. We ought to approach the subject of baptism with an unprejudiced mind and in an unbiassed spirit, with an *honest desire* to know the truth and nothing but the truth, and with a purpose to bow to the supreme authority of truth wherever it may lead us. Fairness of mind is a necessary quality in order that we may diligently search for the truth, and obey it when found. No ordinance or commandment can be unimportant to any child of God. We ought to be willing to follow in any path—the path of duty and privilege—wherever it leads us. God’s word is truth. The holy bible is our guide, and not men—the plain, unvarnished and unglossed word of God. There is no co-ordinate or equal authority. The book of God rightly translated and interpreted is our only guide. This is an old-fashioned Baptist doctrine. The book is our authority in doctrine and duty. This position is bed-rock. Every person has a right to study this book, and it does not require a great array of scholarship to find out our duty if we are honestly searching for it, but it requires a vast amount of explanation, special pleading and sectarian zeal to cover up the truth. There are some people who can not be convinced of the truth of any doctrine, if contrary to their early training. We ought always to be open to conviction. 1. There are those who seem to have neither desire nor capacity to know the truth. 2. Some so blind *they wont see*; they are even obstinate in their blindness. 3. Those who will not see the truth in respect to baptism because it is not popular. 4. Those who are so prejudiced and built up in their own erroneous notions and party ideas that they will not see the truth, though a man declare it unto them—“It has no form nor comeliness that it should be desired.” With the various classes thus instanced there is little hope; but to those

impartial and receptive, to know God's word on Baptism and obey it, I am sure the truth will be most welcome; and I trust we shall be willing to investigate and think for ourselves, and throw off the bondage of priestliness and the shackles of human opinion and do our own thinking. "We ought to obey God rather than man." Follow the word in preference to the opinions of men, and irrespective of consequences. "Convince a man against his will and he is of the same opinion still;" an old adage which is too true in respect to many good people.

Now, with these few premizings as an introduction to this series of sermons I purpose giving, I will come at once to the question, "Who are the proper subjects of baptism?" And here I may add, that we have no guide to follow but the bible. Who should be baptized? "And every plant which my Heavenly Father has not planted shall be rooted up." Christ uttered these words in regard to the unlawful traditions of men, having no authority and warrant in God's word. Infant baptism and sprinkling may be classed under this head; "they shall be rooted up." How many are zealous for the traditions of the Scribes and Pharisees and disregard the book of heavenly origin. In regard to the subject of infant baptism, there is neither command nor example for it in the inspired volume; if it were there it could be easily found, and the whole controversy would be at an end. Neither is there to be found in the bible a single passage, which either by reasonable inference or implication, teaches the baptism of new born infants, or any other subjects who have not arrived at the years of discretion and accountability. Infant baptism must first be put into the scriptures before it can be found there. Our Lord Jesus Christ, who is head over all things unto his church, authorized and appointed Christian baptism, as the door of entrance into his visible kingdom; it is a *positive* institution, dependent wholly upon his will for its authority and administration. He therefore has appointed who shall be baptized, and he has authorized the baptism of believers or converted persons, and no others. I will proceed to make good this statement from the great commission and command of our Lord, and the practice of his *inspired apostles*. John the Baptist, the forerunner of Christ, had been preaching in the wilderness of Judea, and baptizing his converts in the Jordan; our Lord, also, in his lifetime, previous to his giving the great commission, had preached and baptized by the hands of his disciples. What kind of subjects did John the Baptist and Christ's disciples baptize? Whatever kind of subjects John baptized, or were baptized under the immediate eye of our Lord, must have been the subjects enjoined to be baptized in the great commission. If you will turn to Matt. iii. 6, it will not be difficult to see, for it is very plain: "And were baptized of him in Jordan, confessing their sins," while he said, "Bring forth fruits meet for repentance." The subjects were those who could repent and confess their sins. As baptism is a confession of sins, infants

could not confess that, so John did not baptize them. Those persons were renewed in their souls. Paul said: "For John verily baptized with the baptism of repentance, saying unto the people that they should believe on him which should come after him."—Acts xix. 4. The words, repentance and faith, are used synonymously, and imply regeneration. Repentance implies faith, and faith repentance, and those who repent and believe the gospel are renewed in heart, and regeneration is prerequisite to baptism, as baptism represents a radical change. The persons baptized by John were old enough to repent and believe; they were *not babes*—language could not be plainer.

In the meantime our Lord came to John to Jordan, and was baptized by him in the waters of the Jordan, and soon after began to preach and call disciples around him, who also preached and baptized. The day of John the Baptist, who had preached the gospel of repentance, was fast closing—the dawn, rather, of the gospel day—the beginning of the gospel of Jesus Christ; the voice of one crying in the wilderness: "Repent ye, for the kingdom of heaven is at hand; prepare ye the way of the Lord." That illustrious morn was fast deepening into the full day, and John, the brilliant morning star, whose beams were blending with the light of the Sun of righteousness, was rising high in the heavens, increasing in glory and splendour. We have an account of Jesus baptizing—St. John iv. 1-2: "When therefore, the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John, though Jesus himself baptized not, but his disciples." Jesus baptized by his disciples; those whom the evangelist calls disciples. A disciple is a learner, a scholar, a follower. John, the evangelist, uses the same word to show what kind of subjects Christ's disciples baptized, as the same word is applied to the apostles or disciples of Christ. Those men were not infants, as they were preachers of the gospel. Christ's own apostles were not babes. There is no trace of infant baptism here. The great commission of our Lord to his apostles is certainly rooted in the baptism of John the Baptist, and also in his own baptizing. He would command the baptism of the same kind of subjects as John and his disciples had baptized previous to the giving of the commission. You will find the great commission authorizing Christian work, in Matthew xxviii. 18-20. "And Jesus came and spake unto them, saying: All power (or authority) is given unto me in heaven and in earth. Go ye therefore, and teach (or disciple) all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world." Now, you will allow me to refer to the word disciples, or disciple, again. The Greek word "teach" all nations, is translated from the same Greek word "disciples," or "disciple," and is more properly rendered *disciple* all nations; the Greek form of the word

is *matheteusate*, from *manthano*, and means, to learn, to teach or be taught, to learn by experience, acquire a custom or habit, to be informed, to comprehend, to disciple, to follow, to be trained. They, the apostles, were to make disciples of the nations, and baptize those who were made disciples. The order is, first, disciple; second, baptize; third teach them all things whatsoever Christ has commanded. Babies could not be thus subject; become disciples or followers of Christ until old enough to receive the gospel message, as none but disciples, or followers, were to be baptized. We read about the Disciples of Plato and Aristotle. They were not infants who could not know their right hand from their left. The Greek word for teach all the nations, or disciple, or make disciples of all the nations, I have given already. The Greek word for "teach," in the twentieth verse is altogether a different word; it is *didaskontes*, from *didasko*, to teach or speak in a public assembly, taught teachable; hence instruction or teaching. Hence, those disciples were capable of being taught—taught or instructed in all those things Christ had commanded them. Those could not have been infants or babies. If you turn to the last chapter of Mark, we shall see Christ's own commission, as given by Mark, corresponding with Matthew's record, with mere verbal changes—Mark xvi. 15-16: "Go ye into all the world, and preach the gospel to every creature. He that *believeth* and is baptized shall be saved; and he that believeth not shall be damned." The order of this commission is plain: First, they were to preach; second, faith or belief; third, baptism. They were to preach the gospel to every creature and baptize every believer. The *order* of this *commission* is INSPIRED; it is not first, baptism, and second, faith; but it is first, faith, or belief, and then baptism. These are the terms of the new covenant, the covenant of grace; and infant baptism is not in this commission or covenant. If infant baptism were anywhere, I should think it would be in the commission, but it is not. These are the instructions to the churches, and those instructions are positive and explicit; they are not at all ambiguous, and as a minister of Jesus Christ I dare not go beyond the word of the Lord to say less or more. Believers are commanded to be baptized, which prohibits and excludes the baptism of infants and unbelievers. We have the order of the commission; first, teach and make disciples; second, baptize; third, teach and edify; build them up in their most holy faith, by teaching them all things whatsoever Christ has commanded them. But we still have ampler, though no more positive proof, in the practices of the apostles and early Christians. I am sure the command to baptize believers prohibits the baptism of all not believers—for instance, infants and unbelievers. We have the practice of the apostles after Christ. Those apostles were inspired to organize and constitute the church. Whatever they bound on earth was bound in heaven, what they loosed on earth, in the way of church institutions, was to be loosed in heaven. The apostles did not depart from the terms of

the great commission Peter preached on the day of Pentecost to the assembled multitudes, after the coming of the Holy Spirit, sinners were pricked to the heart and cried out, "Men and brethren, what shall we do?"—Acts ii. 37-38. "Then said Peter unto them, repent and be baptized every one of you for the remission of sins, and ye shall receive the gift of the Holy Ghost." Here we have repentance and faith before baptism; Peter discipling them by preaching, the people repenting and believing, and being baptized. Precisely the *order* of Christ's kingdom. No change or reversion of the great commission. We are not even left here. We have a further record—Acts ii. 41-42: "Then they that gladly received his word were baptized. And they continued steadfastly in the apostles' doctrine (or teaching), and fellowship, and in breaking of bread, and in prayers." Infants cannot gladly receive the word—only such were baptized. Here was action in harmony with the great commission. I think I could even afford to rest my case here, as the great commission teaches only the baptism of believers—to go beyond that is to transcend our instructions, and the apostle Peter acts in harmony with this commission on the day of Pentecost. If Christ commands the baptism of believers or converted persons, by the very same terms he excludes the baptism of all who are not believers. If a recruiting officer were sent out to enlist soldiers for the British army with the instructions to enlist men six feet tall, all men five feet and six inches, however robust and muscular, would be excluded by the terms of those instructions—they are definite; in fact, all men five feet and eleven inches would be excluded by the terms of the instruction. Those who affirm that infant baptism is in the great commission must first prove it there; and the burden of proof rests with those who affirm it to be there, for no man, who has only one eye, can fail to see that faith precedes baptism in the gospel order. But we need not rest our case here. We have other scriptures in the Acts of the Apostles, which are sources of church history—indeed the Acts may be called inspired history, which no Christian can deny. Acts viii. 12—"But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized both men and women." Surely there were no infants here; the verse is explicit—"men and women." I wonder where all the babes of those men and women were, and the infants of the men and women baptized on the day of Pentecost? Surely those could not have been Pedo-Baptist Churches, because their infants were not baptized—had there been such—then the infants would have been baptized in that case. But we go on to the thirteenth verse of the eighth of Acts,—Simon *believed* and was baptized, though he did not turn out very well. The eunuch believed and was baptized. First, Philip joins himself to the chariot and preaches the gospel of Christ to the prominent official in the employ of Queen Candace; second, he believes in Christ; third, is baptized; fourth, goes on his way re-

joicing. He was no little infant. In the ninth of Acts we have the baptism of Saul, afterwards called Paul. He was no babe, only a babe in Christ. We have deluged you with proof taken from the great commission and the early practices of the apostles and primitive Christians, and all our proof is authority for believers' baptism. There is no authority for infant baptism in the commission. But I am about to make another statement before examining other passages of scripture, and that is this: that not a case of infant baptism even implied can be found in all the book of God, either by precept or example, indirectly or remotely, and that I challenge any man or woman to produce it. The silence of scripture concerning infant baptism implies and speaks in thunder tones that it is not in God's book. Another remark is that the denominations who hold and practice infant baptism are not agreed among themselves as to their grounds for holding it, or reasons for practicing it, or the effects and virtue the rite produces in the child. The Romish church, which devised or invented the rite of infant baptism, as I will show further on, holds that baptism washes away original sin. It is Simon pure baptismal regeneration with a vengeance. The Episcopalian, or English church man, believes, independent of Puseyism, that baptism makes a babe an heir of God, a member of the church and an inheritor of the kingdom of heaven. I refer you to the Anglican catechism in the book of common prayer. This is baptismal regeneration as plainly expressed as words can express any idea. The Methodist Church is an offshoot from the Church of England. John Wesley was a priest of the Church of England, and if an honest man, (I believe Wesley was honest), he held the doctrine of the prayer book in respect to the baptism of infants—Wesley believed in baptismal regeneration—so, that the Methodist discipline contains the ritual or office for the baptism of infants which was copied from the prayer book, with slight modifications, so that the discipline contains the germs of baptismal regeneration. Many Methodists claim it to be a mere dedication of the child to God, as do Congregationalists, and see nothing in it beyond an act of consecration and nothing more, but are not agreed among themselves as to the virtue and value of the rite. Some discard it altogether. Presbyterians hold that the visible church is composed of all those throughout the world who profess the true faith with their children, and only the infants of believers are to be baptized, and baptism is not only a sign, but a seal of the covenant of grace. Lutherans hold substantially with High Churchmen and Romanists; and Ritualists, that baptism is a regenerating rite. If people believing in infant baptism are so largely in the majority and more numerous than those who hold believers' baptism, yet it can be seen at a glance that they are far from being agreed among themselves as to the *why* they practice infant baptism. Some baptize the child because he is innocent and pure; others, because he is full of sin, and they baptize him to wash away his sins; some to put him into

the covenant of grace, others because he is in the covenant already, and there is the greatest confusion prevailing, which is far from unity. Can any reasonable man, for one moment, suppose if infant baptism were a command of God, and taught in the holy bible, there could possibly be all this confusion? Certainly not; to ask the question is to answer it. But to go on. We are told that there were many families, whole households baptized, and consequently there must have been some infants in those households. Some good people draw greatly upon their imagination. But we will confine ourselves to the record. If infant baptism is in the scriptures I want to find it, as it is as much for me to see the truth as any other Christian. The next is the baptism of Cornelius, the centurion. Peter goes to this converted Gentile official and soldier. He preaches the gospel to him and his family; they all receive the word and are baptized. Acts x. 47.—"Can any man forbid water, (the use of water) that these should not be baptized who have received the Holy Ghost as well as we?" There were no infants here—in this household. Those baptized had received the Holy Ghost, and infants do not receive the Holy Ghost. Besides, "they prayed Peter to tarry with them certain days." Do you know of any households in this town without infants? I certainly do, and have seen many households and baptized several such and not an infant in them. They were converted families. We come to the sixteenth of Acts, the baptism of Lydia and her household. Who was Lydia? A seller of purple in the city of Thyatira; that was her home. Lydia was in Philippi when God opened her heart, many miles from home, and it is not a supposable case, much less a reasonable one, that she would have infants with her. She was temporarily sojourning in Philippi when Paul and Silas were there preaching the gospel. Her household would consist of servants, male and female servants at that. That she had infants in her household no one can prove. Those who see infant baptism here must prove that Lydia had a husband. Indeed the suppositions are all the other way. If she had infants, those who profess to believe in infant baptism must prove that they were baptized, because we have not found a single apostle in a single instance departing from the commission, which was preach the gospel, faith, then baptism. Lydia had those in her employ who were necessary to carry on her business. Besides, that she was unmarried or a widow is implied in the mention of her name as the head of the household. She likely had no husband. God opened her heart. But we have a more definite statement yet to show that Lydia's household was composed of believers—the last verse of the sixteenth chapter—"and they went out of the prison, and entered into the house of Lydia, and when they had seen the brethren, they comforted them and departed." Lydia's household are called brethren; infants cannot be called brethren. We are not left even to supposition or conjecture, but have positive proof. Those who see infant baptism in Lydia's family are farsighted

and need a microscope to aid them. In the sixteenth of Acts we have also the account the baptism of the jailer and his household in the city of Philippi. From the thirtieth verse, "Sirs, what must I do to be saved?" The anxious question of the jailer under deep conviction, and the reply of Paul and Silas, "And they said, believe on the Lord Jesus Christ and thou shalt be saved and thy house. And they *spoke* unto *him* the word of the Lord, and *to all that were in his house*." Here we have the great commission order again, first, the apostles preached to them—"They could all hear the word of the Lord"—second, they believed; third, they were baptized. No infants in this family. But this is not all. "And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his family, straightway. And when he had brought them into his house, he set meat before them, and *rejoiced*. BELIEVING in God with *all his house*." How plain, no ambiguity. The apostles spoke the *word of God* to *ALL in his house*; they were old enough to *hear* and *understand*; *no infants*; *they believed*, and *were baptized*, and *all rejoiced*. As Spurgeon remarks on this narrative by way of comment: "We have here, a *believing* household, a *baptized* household, and a *rejoicing* household; not an infant among them." The next instance of baptism is recorded in Acts, xviii. 8, which reads: "And Crispus, the chief ruler of the synagogue believed on the Lord with all his house; and many of the Corinthians hearing *believed*, and were baptized." The house of Crispus was a *believing* household, *no babes*. The Corinthians believed and were baptized; no infants baptized among them. I Corinthians, i. 16.—"I baptized also the household of Stephanus." To prove that there were no infants in the household of Stephanus, we may turn to I Corinthians, xvi. 15, "I beseech you, brethren, ye know the house of Stephanus, that it is the first fruits of Achaia, and that they have addicted themselves to the ministry of the saints." The household of Stephanus were the first fruits of the apostles' ministry in Achaia—the *first converts*; they were not *little infants*, and they were active workers for Christ, and he wished to make special mention of them to the Church in Corinth, and also wished *special* recognition for them, as their services were worthy of mention. They were *not infants*; had they been, they could not have been called the first fruits of the apostles' ministry, and could not have addicted themselves to the ministry of the saints, in caring for the poor, and the active duties of religion. We have the baptism of five households mentioned in the New Testament, and they were all believing households. To hear some good people talk, you would think there were a dozen or two, but this all arises from the failure of most people to search for themselves. I have known twice as many baptized households in a single Baptist church, of which I have been pastor, and not an *infant* among them, as are mentioned in the Acts of the Apostles. Now we have examined minutely all the cases of household mentioned in the New Tes-

tament, amounting to five cases of household baptism, and they were *all* believing households. We have not found a single departure from the inspired order of the great commission which is, first, faith; second, baptism. No person baptized until he professed faith in Christ. We have found believers, and believers only, the proper subjects of Christian Baptism, and we have examined all the cases of households in the New Testament. We shall have to look elsewhere for infant baptism than in the households mentioned in the Acts.

SECOND SERMON.

I will now address myself to the arguments used by Pedo-Baptists to prove infant baptism. 1. Circumcision. This was the sign of a Jewish carnal covenant, a covenant that embraced in its fulfillment the giving of the land of Canaan by the party of the first part to the Hebrews, and the party of the second part was to observe the rite of circumcision as one of their conditions of the covenant. I will prove what I state. Turn to Genesis the seventeenth chapter, commencing with the seventh verse, "And I will establish my covenant between me and thee, and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and thy seed after thee. And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God. And God said unto Abraham, thou shalt keep my covenant therefore, thou, and thy seed after thee in their generations. This is my covenant, which ye shall keep, between me and you and thy seed after thee; every man child among you shall be circumcised. And ye shall circumcise the flesh of your foreskin; and it shall be a token of the covenant betwixt me and you. And he that is eight days old shall be circumcised among you, every man child in your generations, he that is born in the house, or bought with money of any stranger, which is not of thy seed. He that is born in thy house, and he that is bought with thy money, must needs be circumcised; and my covenant shall be in your flesh for an everlasting covenant." To the fifteenth verse. Circumcision was a national, fleshly and Jewish sign, the sign of an earthly covenant whose blessings seem to have been confined to this earthly existence to give to Abraham and his seed the promised land, which was the land of Canaan. Circumcision was not a spiritual rite, like baptism. It was a Jewish national sign, terminating with an earthly inheritance, to give the chosen people the land of Canaan. Circumcision was a national, Jewish sign and became incorporated along with the other rites and statutes of the Mosaic Law. Exodus, xii, 48.—"And when a stranger shall sojourn with thee, and will keep the passover to the Lord, let all his males be circumcised, and then, let him come near and keep it; and he shall be as one born in the land, for no uncircumcised person shall eat thereof." Circumcision was an initiatory rite, in the sense that it made a man a Jew, a Jewish citizen, and entitled

him to the privileges and benefits of the old covenant. It could not be authority for infant baptism. The old dispensation was outward, and in the flesh—the new dispensation was inward and spiritual, and had ordinances in keeping with its pre-eminently spiritual character. Circumcision could not be authority for infant baptism for the following cogent reasons: First, because only male children were circumcised and male adults. According to this reasoning, if baptism comes in place of circumcision, only male infants and males should be baptized. There would not be the slightest authority for the baptism of the females, and yet people are using the ancient practice of circumcising males as an argument for the indiscriminate baptism of males and females. This is indeed poor logic. Second, Grown up male servants in the houses of the Israelites, God commanded to be circumcised, as well as the male infants. According to this reasoning all the hired men in Pædo-Baptist families ought to be baptized, for the male servants were circumcised under the law. Third, baptism did not come in lieu of circumcision for another reason, our Lord was circumcised at eight days old and was baptized when he entered upon his public ministry. Circumcision fulfilled the old law, which was to pass away, and he instituted the new order, and baptism is under the gospel dispensation. The church of God in the New Testament was not a continuation of the Jewish church, it was to be composed of believers, converted persons, of all persons, Jews and Gentiles. The terms of admission to the gospel church were faith and baptism, not Jews exclusively, but Jews and Gentiles, renewed by the Holy Spirit—not males, but males and females in Christ Jesus. Were the covenant of circumcision in force, then none but males, male infants, and male servants could be baptized. There is no escape from this logic. Fourth, baptism did not come in lieu of circumcision for another reason. Some in the early times were circumcised who had previously been baptized, namely, Timothy. Acts, xvi. 3.—“Him would Paul have to go forth with him; and took and circumcised him, because of the Jews which were in those quarters.” The Jews nor the early Christians did not understand that baptism came in lieu of circumcision or they would have said so, and would not have demanded the circumcision of Timothy after his baptism. Circumcision made a man a Jew; baptism is a sign or symbol of the new life. As the confession of faith well says: “Baptism is an outward and visible sign of an inward and spiritual grace.” That is to say, baptism is a sign or an act that can be seen of something that is inward and spiritual and cannot be seen, and which God desires to be known and declared, and he has intrusted baptism with announcing those important facts. What is baptism the sign of in a little infant, who has no inward or spiritual grace? A red light is a sign of danger. I see one hanging in the street, and I go to it; there is no open sewer, no obstacle to travel or danger to life and limb. That red light is a deception, a beguilement to the passer; it may be an

innocent pun or a joke, however, it is a fraud and a delusion; it utters falsehood. A man goes into a town or a city, and he looks around for a drug store, but he finds the signs all mixed up. In front of a boot and shoe store, he finds the sign of a drug store; in front of a dry goods store, he finds the grocer's sign; in front of the clothing store he finds the sign of the hotel. What a medley and confusion. The misplacement of signs did it all. What shall be done? Take the signs and put them where they belong. We say, place the sign of baptism where it belongs. It belongs to the believer—no one else. Babies are not subjects of baptism because they have no inward or spiritual grace. Baptism is a personal act of loving and joyful obedience to a believer in Jesus. Fifth, baptism did not come in lieu of circumcision for another reason. In the fifteenth chapter of the Acts of the Apostles, the early Christians held a council in regard to circumcision and the obligation of the law of Moses in regard to the Gentile converts. Fifth verse, "But there rose up certain of the sect of the Pharisees, which believed saying, that it was needful to circumcise them, or command them to keep the law of Moses. This verse proves (a) that the believing Jews did not understand that baptism had come in place of circumcision; because they were trying to circumcise those who had been baptized. Pedo-Baptists assert that baptism has come in lieu of circumcision, that would have been the opportunity to have stated that fact, had it been so. But it is a modern argument to bolster up the unscriptural practice of infant baptism, which rests upon the frailest kind of a projection. (b) That council decided that circumcision was an integral part of the law of Moses; those who were circumcised were under obligation to keep the whole law. In the thirteenth verse, the dispensation of Moses, with circumcision as its outward sign, is called a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear—a slim argument for infant baptism. It was an effort to continue the old Jewish law, and engraft it upon the gospel dispensation and church; it was a spirit of sectarianism which began to work in those days, was condemned by the apostles, and is the foundation of modern Pedo-Baptism. Circumcision was the sign of a Jew and the Mosaic law, a part of a system, outward in the flesh, temporary in design, imposed until the time of reformation, a worldly sanctuary, "a gorgeous ritual, sacrifices of dumb animals, after the law of a carnal commandment, and all fulfilled and obsolete in Christ, when our Lord hung upon the cross, and the veil of the temple was rent from the top to the bottom." This was the death of the old order and the birth throes of the new. The rending veil typifying that there is a new and living way into the holiest of all through the veil of Christ's flesh. Circumcision has passed away, along with a system of which it formed a part. Seventh, Paul in his Epistle to the Galatians meets the same idea of ritualism. Gal. v. 2.—"Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing;" verse six—"For

I testify again to every man that is circumcised, that he is a debtor to do the whole law." The argument of the apostle is very forceful, if they were circumcised Christ should profit them nothing. Second, they were debtors to keep the whole law. What is the force of this reasoning? That if baptism had come in lieu of circumcision it would have all the power of circumcision, and in that case the old law ceremonial and ritual would be continued in all its force and Christ would be a dead letter. Baptism having come in the room of circumcision, and having taken its place, would continue in full force—the old obligations of the law, and entailing them upon the Christians. Certainly the deliverances of that Christian council recorded in Acts, fifteenth chapter, would be against that condition of things, and place the axe at the root of the tree. (a) The Christians did not understand that baptism came in place of circumcision, because they were trying to circumcise people who had already been baptized, for Paul says to the Galatians, chap. iii. 27, "For as many of you as have been baptized into Christ have put on Christ." This proves they had been baptized, and the Christian Galatian Judaizers would ritualize Christianity by engrafting upon it the dead forms of Judaism, circumcision included. (b) Circumcision was a part of the Jewish law if baptism was in place of circumcision, which the Christian Jews emphatically deny in this very epistle by trying and making it out in some instances to circumcise baptized persons, then baptism would be a part of the Jewish law, which I am afraid many of our Pedit-Baptist friends would most earnestly deny. Paul says, "For in Christ Jesus, neither circumcision nor uncircumcision availeth anything, but a new creation." Paul attaches to circumcision, which to him as a Christian is an obsolescent right, no spiritual significance whatever. This is the general teaching of the New Testament. We have clearly proved that baptism did *not* come in place of circumcision. The apostles and primitive Christians did not so understand it. Their obtuseness must have been unparalleled in all history, if this matter were as our Pedit-Baptist friends say it is, as both Titus and Timothy who had been baptized were compelled to be circumcised. There is not a whisper or a lisp in the New Testament to the effect that baptism has taken the place of circumcision. What was circumcision a type of, if it had a spiritual significance? Col., ii. 11—"In whom ye also are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh, by the circumcision of Jesus Christ." It seems to have been a type of regeneration, or the believer's union with Jesus Christ. The circumcision made without hands is performed by the Spirit of God in the hearts of believers, and the outward circumcision was the putting off the foreskin of the flesh, and this was all accomplished by the circumcision of Jesus Christ, and by our union with him in his several conditions, humiliation, death and resurrection. One outward type is not the type of another as it would have to be had baptism come in place of circum-

cision. But as your river flows into the pond and is lost, so circumcision becomes lost in the work of Jesus Christ, and he is the antitype, while regeneration is the work which the Spirit of God accomplishes in the heart. Baptism is the symbol of the new life, and the apostle adds, "Buried with him in baptism wherein ye are risen with him, through the faith of the operation of God who hath raised him from the dead." Circumcision was the type of regeneration which was accomplished through the believer's union with Jesus Christ, and none but believers in Christ are regenerate, and none but believers in Christ are to be baptized. All the types of the Old Testament point to the realities of the New Testament. There is no sacrament or rite in place of circumcision. Like all its sister rites and types it is swallowed up in the great ocean of spiritual realizations not to reappear as a rite, but to become a menace and a trouble to the primitive churches. We have found no authority for baptizing infants in the outward rite of circumcision, as only the males were circumcised and not the females; men servants and slaves were circumcised who would not be baptized, even by Pedo-Baptists. Besides, the terms of the new covenant and the great commission command only the baptism of believers, and persons were to believe before being baptized. The terms of the new covenant specify its conditions and benefits, and set aside all former covenants, as a man who makes his will to-day, sets aside and annuls all former wills he may have made, and they are virtually null and void, so the new covenant of Jesus Christ, expressed in the great commission, enjoining the baptism of believers, the last will and testament of our Lord and Saviour Jesus Christ, sets aside and fulfills all pre-existing wills and covenants, and renders them null and void as guides to Christ's church. Among those covenants displaced is the Abrahamic covenant by one greater than our Father Abraham, who rejoiced to see Christ's day, as being superior to him in authority, he having all power in heaven and on earth, and the conditions of the Abrahamic covenant would have to be re-enacted if of any force at all, which has not been done. So the Abrahamic covenant is gone and in its stead is a greater and nobler covenant, enjoining the baptism of believers. But I shall hear some Pedo-Baptist saying if the infants are to be left out and are not to be baptized is it not a sad omission? No, no. God is to say and not man who is to be baptized, as baptism is a positive ordinance and dependent upon his will. Besides, females were left out of the Abrahamic covenant, as only males were circumcised. Again we hear it said, the silence of the scriptures on infant baptism, as the bible does not command it, it does not forbid it, and we may practice it. We hear people talking about infant baptism being in the bible, then, when they are driven from that position, they take refuge in the silence of scripture. Well may they talk about the silence of scripture, as it is not in God's Book. The bible commands the baptism of believers and no others; that command *prohibits* the baptism

of infants and unbelievers; if it did not, then, we would be at liberty to baptize the unconverted as well as the converted, as God by the command to circumcise males, male infants and male servants, prohibits the circumcision of females, so by the parity of reasoning, the commission and covenant of grace, which enjoins the baptism of believers, prohibits the baptism of infants. That is clear. Again, infant baptism or christening is a beautiful ceremony, it is said,—giving the child to God, and can do no harm. God has made everything beautiful in its time. But no ceremony can be beautiful, harmless and right, which is contrary to God's word, and has enfolded in it the poisonous germ of baptismal regeneration, and is opposed to the entire letter and spirit of the gospel, as infant baptism generally practiced according to *Pedo-Baptism* would practically annul and void the baptism of believers, setting aside the command of God by human traditions, as all the infants baptized in their babyhood would not confess Christ when converted, depriving themselves of the blessings which flow from the obedience of love, and set up an authority opposed to Jesus Christ. We might ask, "Who has required this at your hands?" The silence of scripture could not be interpreted in favor of infant baptism no more than the silence of scripture on polygamy or polyandry can be interpreted in favor of a man having more than one wife, or a woman having more than one husband. The passage which says, "In the beginning God made them male and female," said, "Wherefore shall a man leave father and mother and cleave unto his wife, and they twain shall be one flesh. And what God hath joined together let no man put asunder." Polygamy and polyandry are both nipped in the bud and prohibited by the bible teaching monogamy—one man and one woman joined in wedlock. Polygamous marriages are forbidden and prohibited, so the covenant that enjoins the baptism of believers prohibits and forbids the baptism of all infants. Again, why do not people who baptize infants give them the communion—the bread and wine? They can understand one as well as the other; besides the Roman Catholic church, which instituted infant baptism, instituted infant communion. Dean Stanley in his "*Institutions of the Christian Religion, or Christian Institutions*," says, pages 102.3: "We have seen in the earlier ages it was the custom, as it is yet in the Eastern worship, to give the communion to infants. This custom, since the thirteenth century, has in the Latin church been entirely proscribed. Partly, no doubt, this may have arisen from the fear—increasing with the increase of the superstitious veneration for the actual elements—lest the wine, or as it was deemed, the sacred blood, should be spilt in the process. It was the same revolution with respect to the eucharist, that the almost contemporary substitution of sprinkling for immersion was in baptism." Here we have the authority for the history that infant communion was once practiced in the Roman church. There is nothing against infant communion in the bible; there is as much

for it as for infant baptism, and both are against the teachings of scripture. Christ puts faith before baptism, and faith and baptism before communion, and then says: "Do this in remembrance of me." A babe cannot be baptized because he cannot believe; neither can he receive the communion because he cannot remember Christ; so both stand or fall together. The argument that will give baptism to babes will give them also the communion—both are contrary to the bible. Let us be consistent. Do you believe in dedicating children to God? Certainly, giving them to God and his service by prayer, and training them up for him, as did the holy men and women of the bible. This duty belongs to parents, and not to ministers and priests. There are the divine rights of parents as well as ministers and kings. The family is of God, the church is of God, and the state is of God, each performing separate and distinct, yet harmonious functions in the welfare of men and the development of the race. We hear some people say, "Infant baptism is not in the great commission, neither is infant salvation in the great commission." I grant this—*neither* are in the great commission. Female infants were not in the Abrahamic covenant, as they were not circumcised. Infants cannot be baptized because they cannot believe, while "He that believeth not shall be damned." This commission in its terms can only refer to those who are old enough to believe and receive and practice the gospel. Infants dying in infancy are saved by the unconditional benefits of the atonement, but not by this commission, which requires faith, which they are incapable of exercising. God saves all infants dying in infancy without the waters of baptism by the blood of his own Son, in a way unknown to us. "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven." But there is not a word said about our Lord baptizing those children; he blessed little children, he put his hands upon them, but he did not sprinkle or immerse them. The warring disciples were displeased with the mothers for bringing them, and deemed their presence an intrusion, but Jesus made the child an object lesson of trust, artlessness, humility, lowliness and teachableness, and showed that men must be converted and become like those little children spiritually, or they could not enter the kingdom. Jesus did not baptize them - he baptized none.

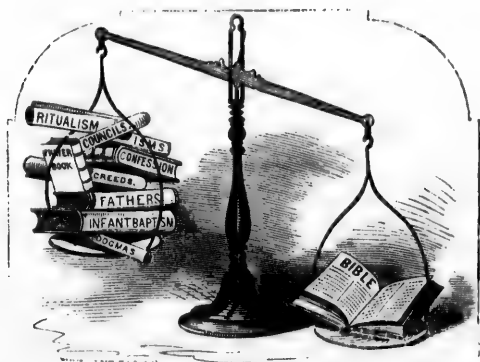
In I Corinthians, vii. 13-14, some Pede-Baptists think they see an argument for infant baptism. A drowning cause, like a drowning man, catches at a straw floating upon the current of the stream to save itself. The passage reads: "And the woman which hath an husband that believeth not, and if he be pleased to dwell with her, let her not leave him, for the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean; but now are they holy." There is no intimation of infant baptism in the passage. The marriage relation, the conubial tie was not abrogated or voided by the unbelieving

wife or unbelieving husband; but the believer in either event would be brought under the influence of Christianity. The children would not be left under heathen influences; but under Christianizing influence and saved. There is as much argument for the baptism of the unbelieving husband or wife; but there is no argument for either, and no mention of either. No infant baptism here. Again, we are told in a very ironical way, that there were millions of Israelites who passed through the Red Sea in their flight from bondage to freedom, and there were infants among them, and they were baptized. I am amazed at such trifling. Now that was not the ordinance of Christian baptism; it was a baptism in a figurative and a metaphorical way, and it was a dipping or an immersion at that. The sea was on all sides of them; the cloud was not a rain cloud; it was a pillar of cloud by day and pillar of fire by night. There could not have been much moisture or rain in the cloud which had gone before them, and securing their total submersion in the cloud and in the sea. Allow me to quote from the portable commentary, a work by Presbyterians: "There is a semblance between the symbols, for the cloud and sea consist of water, and these took the Israelites out of sight and restored them to view, so the water does to the baptized." Some say there were infants among the Hebrews, and they were baptized; and so were the cattle and animals of the Israelites, and the bones of Joseph baptized as well as the Israelites. But this has no reference to the ordinance of Christian baptism. But where did infant baptism originate? I answer, on the dark continent of Africa, and about the middle of the third century. That was infant immersion and not sprinkling. Infant baptism originated in the notion of baptismal regeneration, that the infant would be lost unless baptized. Tertullian, one of the church fathers, opposed it. It took ages before it gained ground in the church. Augustine, the greatest of all the church's theologians, and Bishop of Hippo, favored it, and almost forced it upon the church. Augustine lived in the fifth century and was a theologian equal in analytical power and dialectical skill to Calvin, of Geneva. The heathen had poured water upon their babies when they named them. See the Rigsmal: "Edda had a child, water was poured upon the boy, his face was dark, he was called Thrai. Amma had a child, water was poured upon the boy, he was named Karl." The heathen sprinkled water as a religious ceremony, a thing never once found in the bible. The *Æneid* of Virgil, Book 6: "Sprinkling the men with the light spray, with the branch of the prolific olive. She will sprinkle water in the temple of Isis." From the heathen custom of sprinkling their children, the church took to baptizing or immersing her infants, for immersion was the practice of the church for believers. But sprinkling proper, I have no doubt from the heathen, was not instituted or sanctioned until much later, and that by Pope Stephen the III, who decreed that sprinkling or immersion, was indifferent.

Its origin was heathenism; it was instituted and introduced into the church by man. Surely sprinkling cannot be God's ordinance. Dr. Wall, an English churchman, who wrote a most exhaustive and voluminous work on infant baptism, the ablest ever written, for which he received a vote of thanks from his convocation, says: "France was the first country in the world where baptism by affusion or pouring was ordinarily used for persons in health." Of England, he says: "The offices and liturgies did all enjoin dipping, without any mention of pouring or sprinkling. About 1550, sprinkling began to prevail, being adopted in cases of weak children; and within the time of a half century from 1550 to 1600, prevailed to be the more general." In the Edinburgh Encyclopædia under the article, "Baptism," we are told: "The law to sanction sprinkling as a mode of baptism was made by Pope Stephen the III, in 753. It was not till the year 1311, that a Roman Catholic council at Ravenna declared immersion or sprinkling to be indifferent." Protestants have received infant baptism or sprinkling from the church of Rome, and Rome from the heathen. Which are we to follow, Rome or the bible? The church after the Apostles began to retrograde, or degenerate, and began to baptize infants to save them. The baptism of infants was the opening for the incoming of other errors, like the break in the dam, or the dyke, allows the waters to rush through, continually wearing away and enlarging the hole until it presents no barrier to the flood. At first they immersed their infants, which was a departure from Heaven's order; then it is a short step to sprinkling. We have a change, first, in the subjects of baptism from believers to infants, and then in the act of baptism itself from immersion to sprinkling.

I will close this sermon by giving you the words of a number of Pædo-Baptist scholars and writers. Their testimonies are invaluable and impartial, as they testify against the practice of their own churches. These are all prominent divines. The great Schleiermacher, in his "Christian Theology" remarks: "All traces of infant baptism, which one will find in the New Testament, must first be put into it." Prof. Hahn in his theology says: "Baptism according to its original design can be given only to adults who are capable of true knowledge, repentance and faith." Neither in the scriptures during the first 150 years is a sure example of infant baptism to be found, and we must concede that the numerous opposers of it cannot be contradicted on gospel grounds. Prof. Lange, the great German commentator on infant baptism observes: "All attempts to make out infant baptism from the New Testament fail. It is totally opposed to the spirit of the apostolic age, and the fundamental principles of the New Testament." Dr. Goodwin a member of the assembly of divines at Westminster, holds this language: "Baptism supposeth regeneration sure in itself first. Sacraments are never administered to begin, or work grace. He

adds: Read all the acts of the Apostles; still it is said they believed and were baptized." Rheinard, Morus and Doderlein, the three great Pede-Baptist scholars, say: "Infant baptism is not to be found in the bible." The Christian Review quotes this passage and adds: "We need say nothing of the literary character of these three great men." The great scholars admit it is not in the bible, only small men claim it. We may certainly pit the great men among Pede-Baptists, against the small men, and let them fight it out, while we Baptists can be calm spectators of those sublime gladiatorial contests. I have shown, first, that infant baptism is not in the bible; second, that not a single precept, or example, can be found in all the New Testament, authorizing it; third, that circumcision is not a warrant for infant baptism, as only male children, and not females, were circumcised; fourth, the apostles did not understand that baptism came in lieu of circumcision, as persons who had been baptized were afterwards circumcised; fifth, we have already shown that infant baptism was instituted in the third century, in the false doctrine of baptismal regeneration, and finally, from the testimonies of eminent Pede-Baptist divines, who admit it is not in the bible. Let us follow the bible, rather than human traditions, wherever it may lead us.



THE MEANING OF THE WORD BAPTISM.

"One Baptism."—Eph. iv 5.

We come now in the orderly development of our subject to the *act* of Christian baptism. As baptism is an act authorized by Jesus Christ, as Lord and law-giver to be an ordinance of his church to the end of the world. We considered in our last, the subject of baptism, and found that there was neither precept nor example for infant baptism in all the bible; that not a single command, or example sanctioned it. We may further prosecute our inquiry by asking, what is baptism? Some people say, modes of baptism, which is an objectionable expression, as mode signifies the method of doing a thing. Sprinkling could not be called a baptism, for the word baptism means immersion, and sprinkling could not signify a mode of immersion. We might speak of modes of baptism, where a person goes into the water, and is immersed face foremost, or backward, or is immersed kneeling; but it is all immersion. But to call sprinkling baptism is a violation of Greek and ancient philology, and the well understood principles of interpretation. We would naturally and reasonably suppose that persons writing any book in English, German, French or Greek, would use words in their ordinary and usual senses in their common meanings. If they did not employ words in their every-day and usual significations, I ask, how could people reading those books understand their meaning? They could not. The New Testament writers must have been acquainted with the Greek language, and the Apostles and early writers understood Greek, and wrote in that tongue. The New Testament is a Greek book. How would the Greek people, to whom they wrote and spoke, have understood them had they not used words in their every-day and ordinary meanings. It is impossible. We must take it for granted that they wrote, using words in their ordinary significations. Again, our common-sense position must be greatly strengthened, when we take into the account that those men wrote under the inspiration of the Holy Spirit, under his immediate guidance and supervision in fulfillment of Christ's own words. "He shall guide you into all truth." The early writers could not be accused of misleading, much less of deceiving the people. Now, *baptizo*, in Greek, our word baptize, a Greek word not translated but anglicized and transferred into the English language, had a meaning in the Greek language, a recognized and understood meaning in the language; that meaning was definite and specific; a meaning that can be ascertained from the Greek dictionaries, or lexicons of the language, and the history of the word. We cannot

find the definition of *baptizo* in Webster or Worcester, as they only give the popular English definition of baptize, and do not touch its original meaning. But to find the meaning of Greek words we must go to Greek-English dictionaries. Now in this same Greek language—a language so full and copious in expression that it is possible to express every thought and shade of meaning that requires expression—in this same Greek language, as well as the Hebrew language and its cognates, there is a word which expresses every form and use of water, and there was no mysticism nor tautology of language required.

At the outset of this discussion, I will instance a few of the Greek words, as well as the corresponding Hebrew words, which have played a prominent part in the baptismal controversy. *Baptizo*, means to dip, to immerse, submerge, overwhelm, to sink. *Baptizo* is used eighty times in the New Testament. It is derived from *bapto*. *Bapto* is used three times in the New Testament, and means to dip, but has other meanings, as to dye, or dyeing, which in ancient times was performed by dipping the cloth, or object dyed, into the dyeing vat. But *bapto* is not used for the ordinance. But *baptizo* is used for the ordinance, and always and everywhere signifies to dip, or immerse. *Rantizo* means to sprinkle, and is used four times; but never to express baptism. If baptism was by sprinkling, why was not this word used, which always means to sprinkle. *Louo*, is used six times, and means to wash, but in no instance is applied to this ordinance. If baptism means washing, as some say, why was not this word used. *Keo*, is found many times in various combinations, and means to pour, but is never applied to the ordinance. If baptism was a pouring, why was not this word used? Because pouring is not baptism. *Nipto* signifies to wash the face, the hands, or the feet. If washing the face, hands, or feet were baptism, why was not this word used? Echo answers, why? Why was the word *baptizo* used in its various forms in the Greek Testament by Greek writers, a word which had always signified to dip, immerse, submerge, overwhelm? There can only be one answer, that by *baptizo* our Lord and his apostles meant to express the idea of dipping or immersing. When they say immersing, they mean immersion. The corresponding Hebrew word, immersion, used in the Old Testament, is *tabal*, and is used where Naaman went down into the Jordan and dipped himself seven times. I will have occasion to refer to these Hebrew words, further along, in due time. It will be my aim, at this time, to establish or ascertain the meaning of the Greek word, *baptizo*. First, from the Greek lexicons, or dictionaries; second from its classical and general usage in all the Greek language, by instancing examples from the Greek classics; third, by examples from early translations of the scriptures from the originals into other tongues, and fourth, by its use in the church fathers, those who succeeded the apostles, and in general church history. But the aim to which I will rigidly adhere

will be to make good and clear the meaning of this word to build a foundation for the pyramid or structure of the argument to rest upon ; and then in a succeeding discourse to build the pyramid itself out of solid masonic blocks, and every passage of holy scripture a block. The reason I am so particular in ascertaining and settling the meaning of this Greek word before you, in as clear a light as possible. (a) Because the weight of the argument rests upon it. Had this word been translated instead of transferred by our translators, there would have been no controversy as to this oldest ordinance of the church. (b) For the reason there have been so many determined and unscrupulous attempts on the part of Pedo-Baptists, if not to make this word *baptizo* mean something else, at least to cover up its true meaning, or surround it with a cloud of doubt and darkness, when its meaning is as clear as day; no scholar has ever denied that *baptizo* meant immerse. We will bring forward our witnesses; examine, and cross-examine them, get their evidence before our minds, and I only hope, my friends, you will be an impartial jury, and give your verdict according to law and evidence, and not according to special pleading or pettifoggery. We only ask a patient hearing and an impartial verdict. 1. The dictionaries, or lexicons. I will do little more than give the evidence, for the clearer the evidence, there remains the less for the advocate and the lawyer to do in the way of a plea. My task will be an easy one, especially when the witnesses all so perfectly agree among themselves. I think we are prepared to call to the witness box, witnesses, as to the meaning of the Greek word *baptizo*. Scapula's Lexicon, says : The meaning of this word is, "To dip, to immerse, as we dip anything for the purpose of dyeing it." Alstedius says : "To baptize, signifies only to immerse, not to wash, except by consequence." Stockius says : "Properly, it means to dip, or immerse in water." Stephanus' says : "To plunge under, or overwhelm in water." Schleusner says : "Properly, it signifies to dip, and immerse, and immerse in water." I ounegan says : "To immerse repeatedly into a liquid, to submerge, to sink, thoroughly to saturate" Parkhurst says : "To dip, immerse, or plunge in water." Liddell and Scott say : "To dip repeatedly." A few years ago, the Rev. Dr. Parmly, a Baptist minister, and the Rev. Dr. Spring, a Presbyterian minister, both of Brooklyn, N. Y., had a conversation on baptism and the meaning of *baptizo*, in which Dr. Spring, Presbyterian, asserted it meant to sprinkle, immerse, pour, etc. —meant everything and nothing. Rev. Dr. Parmly wrote Professor Anthon, the professor of Greek in Columbia College, asking his opinion. This is his reply : (Professor Anthon was an Episcopalian.)

MY DEAR SIR :—There is no authority for the singular remark made by the Rev. Dr. Spring, relative to the force of *baptizo*. The primary meaning of the word is to dip, or immerse ; and its secondary meaning, if it ever had any, all refer in some

way or other to the same leading idea. Sprinkling, etc., are entirely out of the question. I have delayed answering your letter, in the hope that you would call and favor me with a visit, when we might talk the matter over at our leisure. I presume, however, that what I have here written will answer your purpose. Yours truly, CHARLES ANTHON.

Like all our testimonies, this comes from one who is not of us. There is not a respectable Greek lexicon out of the fifteen or thirty published, that gives another definition than to dip or immerse, to wash by immersion. The scholarship of the world is united in this definition, and he who denies it, insults the Greek scholarship of the ages, and the nations, and is a laughing stock to all men of intelligence. I may be allowed to state, that a few years ago, a letter was addressed to several professors of Greek, in American colleges, asking the following question: "Is there one standard Greek-English lexicon, which gives sprinkle or pour as one of the meanings of the Greek *baptizo*? Professor W. S. Tyler, of Amherst college, Massachusetts, in reply says: "I do not know of any good lexicon which gives sprinkle as a rendering for *baptizo*. Liddell and Scott, which is now the standard lexicon for classic Greek, gives pour upon as one of the meanings, and the lexicons generally, give wash and bathe, together with dip, immerse, sink and dye, among its meanings. The primitive meaning of the word was probably dip; indeed, the root *bap*, like our word dip, seems to represent dipping in its very sound." Professor Tyler fails to tell that "pour upon" appeared only in the first edition of this lexicon; the five later editions leave out "pour upon" as not being correct. Professor Wm. S. Tyler, whose Greek text books are familiar to every classical student, has had a continuous service as instructor in Greek at Amherst college for fifty-five years. In regard to this point, let us read what Professor J. B. Foster, of Colly university, Waterville, Maine, says: "Liddell and Scott, in their first edition, gave as one of the meanings of the word baptize, to pour upon, but corrected it in the second edition, and the correction stands in the latest edition." Milton W. Humphreys, master of arts, and doctor of philosophy (Leipsic), professor of Greek in Vanderbilt university, Nashville, Tennessee, a Methodist institution, declares that: "There is no standard Greek-English lexicon, that gives sprinkle or pour, as meaning of *baptizo*." We cannot do without the help of dictionaries and scholars, to aid us in finding out the meanings of words. We could scarcely read a single chapter, or verse, in the Hebrew bible, or the Greek Testament, without the aid of a lexicon, to ascertain the usage of words in the language. We will now bring forward our proofs. We are indebted to the late Dr. Conant for these examples from the Greek classics. Polybius, born 205 B. C. History, book I, chap. 51, 6. In his account of the sea-fight at Drepanum, between the Romans and Carthaginians, describing the advantages of the latter in their choice

of a position, and in the superior structure and more skilful management of their vessels, he says: "For, if any were hard pressed by the enemy, they retreated safely, on account of their fast sailing, into the open space; and then with reversed course, now sailing round, and now attacking in flank the more advanced of the pursuers, while turning and embarrassed on account of the weight of the ships and the unskilfulness of the crews, they made continual assaults and submerged (baptized) many of the vessels." Who doubts the vessels were immersed? Again in Polybius' History, book 34, chap. 37, in describing the manner of capturing the sword fish, he says: "And even if the spear falls into the sea, it is not lost; for it is compacted of both oak and pine, so that when the oaken part is immersed (baptized) by the weight, the rest is buoyed up and easily recovered. The oak part being the heavier of the two, it would be more easily immersed or baptized than the pine," In Strabo's book sixty years before Christ, we have an account of the stormy weather. He says: "Alexander happening to be there at the stormy season, and accustomed to trust for the most part to fortune, set forward before the swell subsided, and they marched the whole day in water 'en hudati,' immersed (baptized) as far as to the waist." When any part of an object or the body was immersed, (baptized) it is mentioned, by the way, "en hudati." We find, here, in this passage are the same words as found in Matthew iii. 11: I, indeed, baptize you with water. "*Ego men baptizo.*" "*Humas en hudati.*" "I immerse you in water." The American committee of the revisers use *in*, instead of *with*, showing the element or place in which a thing is done. Josephus' Jewish Antiquities, book 15, chap. iii, 3, describing the murder of the boy Aristobulus, who was drowned by his companions in a swimming bath, thirty-seven years before Christ, says: "Continually pressing down and immersing (baptizing) him while swimming, as if in sport, they did not desist till they had entirely suffocated him." This word signifies a total submersion, and never a sprinkling or pouring. Somebody asks is there anything in the word to signify the taking out of the object from the baptizing element. We answer: That is to be determined by the connection. A person not to be drowned would be immediately withdrawn, the emersion would be shown by the context, as in the ordinance of Christian baptism, where persons were said to be buried in baptism, immersed in the element of water, in the likeness of Christ's death, raised in the likeness of his resurrection to walk in newness of life." But this Greek word is used all through the bible, *baptizo*, everywhere signified a dipping, an immersion, a covering in the baptizing element. Josephus in giving a chapter from his own life, says: "For our vessel having been submerged (baptized) in the midst of the Adriatic, being about six hundred in number, we swam through the whole night." In Plutarch's Life of Theseus, another Greek writer, born in the year fifty, after Christ, says: "A bladder, thou mayest

be immersed, (baptized) but it is not possible for thee to sink." Here the object baptized rebounds, as soon as submerged, to the surface, and does not sink, while ships and other objects, said to be baptized, sink to the bottom. In the life of Alexander, another Greek writer, born 450 B. C. — "For he praised," says he, "because he dipped (baptized) the stewards; being not *tamias*, (stewards) but *lamias*, (sharks)." In "Hippocrates on epidemics," a medical work in Greek, written before the Christian era, is the following: "And she breathed, as persons breathe after having been immersed (baptized)." From a Greek book, giving an account of Roman history, Mark Antony in an address to his soldiers, before the sea fight at Actium, boasting of the strength and equipment of his vessels, says: "And even if anyone came near, he could not escape being immersed (baptized) by the very multitude of the oars." From a passage in one of Chrysostom's sermons, on the paralytic healed by Christ, the golden-mouthed preacher says: "But here, no such thing is to be seen; no fire applied, nor steel plunged in, (baptized) nor flowing blood." In one of Æsop's fables, which were in Greek, we read of a mule which had remarkable sagacity, which lightened his load, when carrying salt upon his back, by rushing into the river, immersing himself, there dissolving the salt and lightening his burden, tried the same experiment when loaded with sponges and wool." The writer says: "One of the salt-bearing mules, rushing into a river, accidentally slipped down, and rising up lighter, (the salt becoming dissolved) he perceived the cause, and remembered it; so that always, when passing through the river, he purposely lowered down and immersed (baptized) the panniers." You see, there is not the slightest question about the meaning of the word *baptizo*; it always means dip, immerge, immerse, etc., as the lexicons testify. But what about the preposition into, *eis* in Greek? This writer says, "The mule rushed *into the river*,"—Greek, "*eis emballon Potamon*," the mule was in the river. What about John the Baptist baptizing people in Jordan. And they went down into the water. They were only at the edge of the water. The mule did not get into the river, much less into the water, according to such puerile criticism. They ought not only to be taught the alphabet of the Greek language, but they ought to be honest and fair when dealing with God's book. Let me instance a few passages from classic Greek to show further the meaning of the word *baptizo* with the prepositions *en*, in, and *eis*, into, connected. In a Greek epigram of Eupolis about 400 B. C., we read: "You dipped me in plays (*baptēs*, the root word *bapto*); but I, in waves, in waves of the sea immersing, (baptizing) will destroy thee with streams more bitter." In Achilles Tatius, we read: "And there is a fountain of gold there. They plunge (baptize) into the water a pole smeared with pitch and open the barriers of the stream." The pole is plunged into the water, *eis to hudor*, (*baptizo*). How similar to this Greek is the Greek found in Mark, i. 9, speak-

ing of the baptism of Jesus, "And Jesus came from Nazareth of Galilee and was immersed or baptized of John into, *eis*, Greek, the Jordan. You can baptize a man *into* the Jordan, but you cannot sprinkle him *into* the Jordan. What are you going to do with those who are saying going down into, *eis*, the water, or in water, and coming up out of the water, do not mean being *in* the water or river at all? But let me give you the Greek parallel where the pole was plunged *into* the water and Jesus was baptized in the Jordan, *Konton oun eis to hudoor baptizousi* (*baptizo*). They plunge, *eis*, into the water. Greek Text, Mark i. 9—*Ebaptisthe hupo Ioannou eis ton Iordanen*, "And immersed of John, *eis*, the Jordan." If the pole was plunged or immersed, so was Jesus. If *eis*, into, means into the water by this writer, *eis*, into, means into by Mark in describing the baptism of Jesus. He was immersed into the Jordan. I will say more on another occasion on these prepositions. This word, *baptizo*, has its figurative as well as its literal uses, both in classical Greek and in the New Testament. The words immerse, dip, overwhelm, all have their figurative as well as their literal meanings. The same is true of *baptizo*. When we read of our Lord having a "baptism to be baptized with," we understand an overwhelming of sufferings and sorrows in the work of redemption. It was a baptism of his soul or mind. But we would never think for a moment of speaking of his having a "sprinkling to be sprinkled with." That would be supremely ludicrous. In regard to the baptism of the Holy Spirit, a mere outward envelopment of the body is not understood, as the Holy Spirit is not a material element, but we understand by the baptism of the Holy Spirit, not the sprinkling of the Holy Spirit, but the overwhelming power and influence of the Spirit which envelops the mind and the soul. We speak of a man immersed in care, overcome and overwhelmed with wine when intoxicated. These are not the ground or literal meaning of words and yet they often help us to admire as well as see the literal meaning of words. So words are metaphorically and poetically used every day. For instance, Milton says: "A cold trembling dew dips me all over." We do not fail to grasp Milton's idea. A man could be dipped in the dews of eastern countries in Palestine. When our version says, Nebuchadnezzar, was dethroned and sent forth to herd with the oxen, his body was wet with the dew of heaven. The Greek is *bapto* and not *baptizo*, the word for the ordinance. Even here it would be a dipping or an immersion. The dews in Palestine and other eastern countries are so heavy and profuse in the absence of rain, that travelers tell us that they are well nigh like a shower. Sprinkling could not express the idea. The body and clothes were completely soaked in the dew. But the word was *bapto* not *baptizo*, not the word used for the ordinance, which has no other meaning than we have already shown, than to dip, immerse, overwhelm, etc.

We come now to the ancient translations of the bible to still get additional witnesses

to prove that *baptizo* means to immerse, dip &c. You would think that some people did not know by their talk but what the bible was written in the English language, that it had dropped down from heaven in its present form in the English language. It is needless for me to remind intelligent people that the Old Testament was given in Hebrew, the New Testament in Greek. Both were translated into the Latin, called the Vulgate. While we venerate God's book, let us not be guilty of bibliolatry, that is, idolizing the book without understanding these things. I might overwhelm you with a multitude of the classics showing the meaning of the word *baptizo*, but must desist for lack of time.

We will turn to the versions and translations. Many versions of the scriptures have been made in the ancient and modern languages: The Latin, the Ethiopic, Coptic, the German, and the Dutch; the New Testament into Hebrew, the Old Testament into Greek, called the septuagint by the seventy scholars of Alexandria, and wherever *baptizo* has been translated it has been rendered by a word which signifies to dip, immerse, plunge, overwhelm—sprinkle and pour are out of the question. Let me give you examples: The version of the seventy—II Kings, v. 14: "And Naaman went down and immersed, (baptized) himself seven times in Jordan." It is the same Greek word. Our version reads: "And dipped himself seven times in the Jordan." The Hebrew is *tabal*, to dip or immerse. Job ix. 31—"Thou shalt plunge (baptize) me in the ditch." In the Apocrypha of the Old Testament we find this passage in Judith: "And the attendants of Holfernes brought her into the tent and she slept until midnight. And she arose at the morning watch, and sent to Holfernes, saying: "Let my lord give command, to allow thy handmaid to go forth for prayer: And Holfernes commanded the bodyguards not to hinder her. And she remained in the camp three days, and went forth by night into the valley of Bethulia and immersed (baptized) herself in the camp at the fountain. And when she came up she besought the Lord God of Israel to direct her way, for the raising up of the sons of her people." I think I have proven the statement that *baptizo* means dip or immerse. But before passing to a few passages in the New Testament, allow me to call as witnesses a few of the Greek and Latin fathers and writers, who lived immediately, or in succeeding ages after the apostles, and knew the meaning of this word and its force in the command of God. Cyril, Bishop of Jerusalem, born A. D., 315, says: "For as Jesus assuming the sins of the world died, that having slain sin he might raise thee up to righteousness; so also thou going down into the water, and in a manner buried in the waters as he in the rock, art raised again, walking in newness of life." The same writer continues: "After these things ye were led by the hand to the sacred font of the divine immersion, (baptism) as Christ from the cross to the prepared tomb. And ye professed the saving profession, and sank down thrice (*eis*)

into the water, and again came up." The same writer on the Holy Spirit, says: "Ye shall be immersed (baptized) in the Holy Spirit not many days after this. Not in part of the grace but all-sufficing power. For as he who sinks down in the waters and is immersed, (baptized) is surrounded on all sides by the waters, so also they were completely immersed (baptized) by the Spirit." Here we have the true baptism explained as immersion; also the baptism of the Holy Spirit, not as a sprinkling or pouring, but an immersion or overwhelming of the Spirit. The same writer says: "The water presents the image of death, receiving the body as in the tomb." Chrysostom, the golden-mouthed preacher of Constantinople, born A. D., 347, made Bishop and Patriarch of Constantinople, says: "For to be immersed, (baptized) and to sink down, then to emerge, is a symbol of the descent into the underworld, and of the ascent from thence." Therefore Paul calls the immersion (baptism) the burial saying: "We are buried, therefore, with him by the immersion (baptism) into death." Are we going to believe small men, who are like Lilliputians, in Gulliver's Travels, who present the most pusillanimous arguments—men who are pigmies—or shall we believe the giants of the old time, as well as the scholars who all affirm in one chorus that, buried with Christ in baptism refers to the primitive way of baptizing by immersion? But do we not read in the bible about the baptism of pots, of couches and tables? Yes, in Mark vii. 3-4: "For the Pharisees and all the Jews, except they wash their hands oft, eat not, holding the tradition of the elders. And when they come from the market, except they wash (baptize) they eat not. And many other things there be, which they have received to hold, as the washing of cups and pots, brazen vessels, and of tables." Now, in the third verse the Greek word for wash, is *nipontai*, from *nipto*, to wash the hands or the face. Before they ate they washed their hands. I do not care how they washed their hands, whether they dipped them in the water—which seems to be a common sense way of washing hands—or whether the water was poured upon them, it is of no consequence; the word *baptizo* does not occur here. It is sure they did not sprinkle them, as the amount of water used in sprinkling would not wash anything. It is very likely they would dip them in the water as it was a ceremonial washing and they would be very particular. But remember the Greek word is *nipto*, not *baptizo*. I am not concerned how they washed their hands; let people who are driven to the wall and have no arguments, talk about that; but in the fourth verse *baptisontai*, (*baptizo*) and *baptismous*, the one verb and the other noun, occur, and which mean, to immerse, a dipping, an immersion. We have proved beyond the shadow of a doubt, that *baptizo* means to dip and immerse in all the history of the Greek language. The inspired writer says those beds and tables, cups, pots, and brazen vessels were immersed. I am prepared to believe him. When they sit down to meals they wash their hands—*nipto*. But when they come

from the markets, where they have been in contact with the polluted Gentile Romans, they do something different—they then immerse themselves, according to the meaning of the word *baptizo*.

Now, about the immersion of those beds, tables, pots, etc. A bed in those days was not like our beds. When Jesus told the man he healed to “take up his bed and walk,” if it had been a large bed it could not have been so easily carried; but being a couch, it could be easily carried. Matt. ix. 6—“Arise, take up thy bed and go unto thine house.” It could be easily immersed when unclean. I suppose it is useless to add that clothes and objects are washed by putting them into the water, and not by sprinkling water upon them. The table referred to would be a stool, and not one of our tables, and could be easily immersed for ceremonial purification. But let me give you proof from Greenfield’s definition of *baptizo* and *baptismous*: “To immerse, immerge, submerge, sink.” *Baptismous*, immersion, washing, ablution. What about the diverse washings or baptisms in Hebrews ix. 10—*diaphorais, baptismois*; this word refers to immersions or dippings. It has no other meaning in all Greek literature, than to dip, immerse, plunge, etc., diverse immersions—there are no sprinklings here. In the same chapter in the nineteenth verse, the apostle refers to sprinkling, and uses the word *rantizo*, not *baptizo*. The sprinklings of the law were the sprinklings of blood, ashes, oil, or, the waters of separation—not a case of sprinkling of clear water by man in the bible. The author of the Hebrews is speaking of sprinkling the sanctuary with blood, and not with water. When he is speaking of diverse washings or immersions, he is speaking of objects and persons unclean, that were immersed in water for purposes of cleansing, as you will see by consulting Lev. chaps 14-15.—“The clothes of unclean persons must be washed in water and the unclean person must bathe his flesh in water.” The apostle refers to those bathings, or immersions of various kinds for various purposes. But as I said, I will give you authority and not words. Mark vii. 4.—“And after market, unless they (the Pharisees) baptize themselves, they eat not. And many other things there are which they have received to hold fast,—baptisms of cups, and of pots, and of brazen vessels, and of couches” (*klinon*). “Baptisms of pots, and of cups.”

Rhantists (sprinklers) say that the mode of baptism could not have been immersion in the case of couches, etc. But it may be seen in the following rabbinical extracts, that the Pharisees immersed themselves after they had touched the common people (*e. g.*, in the market); and that they immersed their unclean vessels and their couches:

“If the Pharisees touched but the garments of the common people, they were defiled and needed immersion (*Tivilah*); In a laver which holds forty seahs, *i. e.*, one hundred gallons) of water, every defiled man dips himself; and in it they dip all un-

clean vessels" (Maimonides in *Mishna Chagiga*; and *Hilchoth*, xiii. 8) "If he dips the couch (*Mittah*) in the pool of water, although its feet are plunged into the thick clay (at the bottom of the pool), it is clean" (*Mishna Mikvaot*, vii. 7).

In the third verse, where the washing of hands is spoken of, the Greek word *nipto* (wash) is employed; but in the fourth verse, where *baptizo* is used, it is clear that reference is made to the immersion of the whole body. In support of this, Grotius—an eminent scholar who was born in 1583, at Delft, in Holland—says: "The Pharisees were more solicitous to cleanse themselves from the defilement they had contracted in the market; and, therefore, they not only washed their hands, but immersed their whole body."

Luke xi. 38—"But the Pharisee, when he saw it was amazed that he (Jesus) had not first been baptized before dinner." We have seen that the Pharisees, after having touched the common people, needed immersion; and that every defiled Jew dipped himself in water. The Jews, after their subjection to the Romans, were especially exposed to intercourse and contact with unclean persons; and, therefore, frequent immersion was necessary. Remembering this, we can fully understand why it was that the Pharisee, when he saw that Jesus—who had just left a place where he had been casting out an unclean spirit, and where both clean and unclean persons "were gathered thick together" went in and sat down to meat, "was amazed that he had not first been immersed."

Hebrews ix. 10.—"Relating only to kinds of food, and to drinks, and to divers baptisms." The "divers baptisms" here spoken of, are the immersions of the Jews, and the immersions of cups, and of pots, and of brazen vessels, and of couches" (Mark vii. 4). As it has especial reference to the Jewish personal immersion, another rabbinical extract will not be out of place.

Maimonides, who was called the "eagle of the doctors" and the "lamp of Israel," says: "Wheresoever, in the law, washing of the flesh is mentioned, it means nothing else than the dipping the whole body in water; for if any man wash himself all over, except the top of his little finger, he is still in his uncleanness."

Proselyte baptism was an immersion and not sprinkling. Whenever a Gentile joins the Jewish community he has to be circumcized and immersed (baptized). I have this upon excellent authority—the authority of Jewish rabbis. Dr. Lightfoot, as quoted by Adam Clark, the great Methodist commentator, says in regard to Jewish washings: "The baptism of John was by plunging the body, after the same manner as the washing of unclean persons, and the baptism of proselytes." One other quotation from the Latin fathers, who lived immediately after the apostles, and I will conclude, as it is impossible for me to give one in fifty of the authorities on the Baptist side, to show that *baptizo* means to dip or immerse; and none of those au-

thorities are Baptists. Tertullian, a Latin father from the middle of the second century, says: "Know ye not that so many of us as were immersed into Jesus Christ were immersed into his death?" Again he says: "As of baptism it is a bodily act, that we are immersed in water; a spiritual effect, we are freed from sin."

I have proved from the citation of passages in classical and sacred Greek; from historians and lexicons, that *baptizo*, the word used for the ordinance, always signifies to immerse, to dip, plunge or overwhelm, so that we are prepared now to read the bible and understand this word. And when we read in Matthew iii. that they were baptized in Jordan, we readily understand they were immersed in Jordan, and not sprinkled in Jordan; as this is the meaning of the word, and was according to the customs of Oriental countries. "And Jesus came from Galilee to Jordan to be immersed by John, and when he was immersed he went up straightway out of the water; and lo, the heavens were opened." John the Baptist is called, in Greek, *Baptistes*, (Baptist, baptizer, an immerser). Also when Philip and the eunuch were riding along, and God opened the heart of the eunuch by Philip's preaching, they came to a certain water, when the new convert exclaimed: "See, here is water; what doth hinder me to be baptized? And they went down into the water, both Philip and the eunuch, and he immersed (baptized) him, and when they came up out of the water the Spirit of the Lord caught away Philip." That is plain, when we do not try to kick up a big dust, so that the people cannot see God's commands. Buried in baptism is also plain.

I cannot close better than by giving an array of Pedobaptist authorities on the whole subject—on the question of baptism—proving that the primitive baptism was immersion. Let us love Christ and strive to keep his commandments. Jesus says: "If ye love me keep my commandments. Ye are my friends, if ye do whatsoever I command you."

BAPTISM A SYMBOL.

"Know ye not that as many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall also be in the likeness of his resurrection.—Romans vi. 3-5.

John Wesley in his comments on this text, says: "In baptism, we through faith, are ingrafted into Christ, and we draw new spiritual life from this new root, through his Spirit, who fashions us like unto him, and particularly with regard to his death and resurrection." We are buried with him; "alluding," he continues, "to the ancient manner of baptizing by immersion." This is making more of baptism than Baptists do.

Albert Barnes speaks as follows on this text: "It is altogether probable that the Apostle in this place had allusion to the custom of baptizing by immersion. This cannot indeed be proved so as to be liable to no objection; but I presume that this is the idea which would strike the great mass of unprejudiced readers." Upon this very candid statement, I would simply remark that every Christian ought to be an unprejudiced reader of God's word; and that it must be a very extraordinary fact that can be so proven as to be liable to no objection. Every doctrine of the Gospel has been objected to, and will be, I suppose in the future.

Dr. Chalmers in his "Lectures on Romans," says on this text: "The original meaning of the word baptism is immersion, and though we regard it as a point of indifference, whether the ordinance so named be performed in this way or by sprinkling; yet we doubt not that the prevalent style of the administration in the Apostle's days was by an actual submerging of the whole body under water. We advert to this for the purpose of throwing light on the analogy that is instituted in these verses. Jesus Christ by death underwent this sort of baptism, even immersion under the surface of the ground, he soon emerged again by his resurrection. We, by being baptized into his death are conceived to have made a similar translation. In the act of descending under the water of baptism to have resigned an old life, and in the act of ascending to emerge into a second or new life."

Martin Luther says, "on this account I could wish that such as are baptized, should be completely immersed into the water, according to the meaning of the word, and the signification of the ordinance; not because I think it necessary, but because it would be beautiful to have a full and perfect sign of so perfect and full a thing, as also without doubt it was instituted by Christ."

In that masterly work—"The Life and Epistles of St. Paul," by Conybeare and Howson, ministers of the Episcopal church, these writers remark: "It is needless to add that baptism was (unless in exceptional cases) administered by immersion, the convert being plunged beneath the surface of the water, to represent his death to the life of sin, and then raised from his momentary burial to represent his resurrection to the life of righteousness, and it must be a subject of regret that the general discontinuance of this original form of baptism (perhaps necessary in our northern climate) has rendered obscure to popular apprehension, some very important passages of scripture." And they render this text in their translation, designed to be a paraphrase rather than a literal rendering, as follows: "With him, therefore, we were buried by the baptism wherein we shared his death (when we sank beneath the waters); that even as Christ was raised up from the dead by the glory of the Father, so we also might walk in newness of life."

Dr. Philip Schaff, professor of Church History in the Union Theological Seminary (Pres.), says: "The baptism of Christ in the Jordan and the illustrations of baptism used in the New Testament, are all in favor of immersion rather than of sprinkling, as is freely admitted by the best exegetes, Catholic and Protestant, English and German. Nothing can be gained by unnatural exegesis. The persistency and aggressiveness of the Baptists have driven Pedobaptists to the opposite extreme."



BAPTISM AND THE BIBLE. SPRINKLING AND THE OPINIONS OF SCHOLARS.

“Be baptized.”—Acts ii. 38.

We proved in our last sermon the meaning of the word *baptizo*, to have been in all classical and sacred Greek, to immerse, to dip, plunge, submerge, overwhelm. We proved it (*a*) from lexicons; (*b*) from the citation of actual passages from ancient Greek writers in which *baptizo* occurs; (*c*) from the translation of *baptizo* into other languages, and (*d*) by the opinions of scholars, as well as citations from the early fathers, who lived immediately after and following the apostles, and knew what the ordinances of the church were, the meaning of the word and the actual practice of Christ and his apostles. It will not be necessary for me to repeat what the lexicons say, for this would be to repeat my last sermon. I have merely recapitulated for the benefit of those not here the last evening.

We say to-night that baptism is a positive ordinance of the gospel, dependent entirely for its institution and existence upon the expressed will of the Law-giver; and men have no right to change it, either in form or in subjects. To do so is an act of high-handed treason to the Lord who bought them. The Romish church has changed both ordinances of the gospel, namely, baptism and the holy supper. The priest gives the people the wafer, denies the laity the cup and drinks the wine himself in the communion. But this grows out of the Romish doctrine that the church has a right to change the sacraments of Christ, both in form and subjects, and could abolish them altogether if she chose to do so. But Protestants, who take the bible as their only guide yet change the ordinances, I cannot understand. Romanists have changed the ordinance of baptism from immersion to sprinkling, and subjects of baptism from converts, or believers in the Lord Jesus, to little unconscious babes. To be baptized is the duty of every believer. We have no right to neglect this plain duty, taught in the word of God; we are to obey God, to study our bible and find out our duty. As we showed in our last sermon, “to be baptized” is to perform a definite, specific act, namely, to be immersed in the name of the Holy Trinity. When we have found out the meaning of the word *baptizo*, we can read the bible intelligently and understandingly. Dean Stanley, of the English church, one of its greatest scholars, and who had travelled all over Palestine, gives an account of the annual visit of the pilgrims, who come from the different parts of the world to bathe in the historic river of the Jordan—the sacred river, the river of God—in commemoration

ation of our Lord's baptism in its sacred floods—in Stanley's "Christian Institutions," he says: "The plunge into the bath of purification, long known among the Jewish nation as the symbol of a change of life, had been revived with a fresh energy by the Essens, and it received a definite signification and impulse from the austere prophet who derived his name from the ordinance. This rite was retained as the pledge of entrance into a new and universal communion. In that early age the scene of the transaction was either some deep wayside spring or well, as for the Ethiopian; or some rushing river, as the Jordan; whither, as in the baths of Caracalla at Rome, the whole population resorted for swimming or washing. The earliest of the immersions was in the Jordan; the pilgrims bathing in that river. The baptistery consisted of an inner and an outer chamber. In the outer chamber stood the candidates for baptism. They then plunged into the water. Both before and after the immersion their bare limbs were rubbed with oil." In describing the western churches, almost every particular is altered, even in the most material points. Immersion has become the exception and not the rule. Adult baptism as well as immersion, exists only among the Baptists. The dramatic action of the scene is lost." He says again: "Baptism in the sweet, soft stream of the rapid Jordan. Baptism was not only a bath, but a plunge; an entire submersion in the deep water, a leap as into the rolling sea or the rushing river; where for the moment the waters close over the bather's head, and he emerges again as from a momentary grave; or it was a shock of a shower bath—the rush of water passed over the whole person from capacious vessels, so as to wrap the recipient as within the veil of a splashing cataract. There is no disappearance as in a watery grave. There is now no conscious and deliberate choice made by the eager convert at the cost of cruel partings from friends, perhaps of a painful death." He says: "Conversion in the ancient church—or regeneration—was not distinguished from baptism. Regeneration, conversion and repentance did not exist alone; they all meant the same thing. In the apostolic age they were absolutely combined with baptism. There was no waiting till Easter or Pentecost for the great reservoir when the catechumens met the bishop; the river, the wayside well were taken the moment the convert was disposed to turn, as we say, the new leaf in his life." Again he says: "In the first two characteristics of baptism which we have mentioned, water, as signifying cleanliness of body and mind, and immersion, as indicating the plunge into a new life, the baptism of John and the baptism of Christ are identical. First, they came up from the waters, naked and shivering, from the cold plunge into the bath or river, they were wrapped round in a white robe. There was the yet more strange persuasion that no person could be saved unless he had passed through the immersion of baptism."

In the first age, Dean Stanley proves that none but converted persons were bap-

tized—no infants. He tells us that immersion and immersion only was baptism. But let us hear this great scholar and orientalist a little further. He says: "For the first thirteen centuries the almost universal practice of baptism was that of which we read in the New Testament, and which is the very meaning of the word baptize." In the margin he says it is the meaning of the German *taufen* (dip); that those who were baptized were plunged, submerged, immersed into the water. That practice is still, as we have seen, continued in eastern churches. The Greek church in all its branches practices immersion; consisting of 80,000,000 to 100,000,000 of people in Russia and adjoining countries." Regarding sprinkling, he says: "In the western church it still lingers among Roman Catholics, excepting in the solitary instance of the cathedral of Milan—in that one place and cathedral in Italy the Roman Catholic church still practices immersion. With Protestants, among to the numerous sects of the Baptists, it lasted long into the middle ages. Even the Icelanders, who shrank from the water of their freezing lakes, were reconciled when they found they could use the warm water of the geysers. And in the cold climate of Russia has not been found an obstacle to its continuance throughout the vast empire. Even in the Church of England it is still observed in theory. In the Rubric, the public baptism for infants enjoins, that, unless for special causes, they are to be dipped, not sprinkled. Edward VI. and Elizabeth were both immersed. But since the beginning of the seventeenth century the practice has become exceeding rare. Baptism by sprinkling is rejected by the whole ancient church (except in the case of death-beds, or extreme necessity, and they believed it a saving ordinance,) as no baptism at all. Almost the first exception was the heretic, Novatian." Allow me to say, this is the first recorded departure from immersion. "A. D., 252, Novatian fell sick and was going to die, (and the church was fast drifting into baptismal regeneration, or salvation by baptism,) and they poured water all around him in bed to resemble an immersion as nearly as possible. This was called clinic, or sick-bed baptism. Novatian afterward got well and was elected bishop of the church, but was opposed bitterly on the ground that his baptism was not lawful, as he had only been poured. For 1,300 years baptism was practiced by immersion; even infants as well as adults were immersed after the third century." Is it not strange to contemplate, that both infant baptism and departure from the order of Christ and pouring for baptism, should have both had their rise in the false notion that baptism is a regenerating, saving ordinance. Baptists do not hold that baptism is a saving ordinance, for they only profess to baptize saved people—such as give evidence of regeneration. But let us hear Dean Stanley patiently. He says: "It still has the sanction of the powerful religious community, which numbers amongst its members such noble characters as John Bunyan, Robert Hall and Havelock, In a version of the bible which the Baptist church has

compiled for its own use (the bible union, not the property of the entire denomination) in America, where it excels in numbers all others but the Methodists." The Baptists in the States number more than three millions, and outnumber the Methodists at the present time, as it is some time since the Dean wrote. "It is thought necessary, and on physiological grounds it is quite correct to translate John the Baptist by John the Immerser. Sir John Floyer dated the prevalence of consumption to the discontinuance of immersion." Now people seem to think if converts get into the water it is going to kill them; they will take cold, etc. The cold and the danger to immersion are like the man in the moon whose dark face we see shimmering in the pond at night—it is merely imaginary, a fiction, a mere dream, and not a reality, as immersion injures no one. But hear Stanley a little further: "In the apostolic age, and in the three centuries that followed, it is evident that, as a general rule, those who came to baptism, came in full age and of their own deliberate choice. We find a few cases of the baptism of children; in the third century, we find one case of the baptism of infants." I have already stated that infant baptism began in the third century, under Cyprian, on the dark continent of Africa. "Even among Christian households, the instances of Chrysostom, Gregory, Nazianzen, Basil, Ephrem, of Edessa; Augustine, Ambrose, are all decisive proofs that it was not only not obligatory, but not usual. All these distinguished persons had Christian parents, and yet they were not baptized till they reached maturity." Infant baptism came in as a gradual innovation, sapping vital Godliness in the church and changing its entire character and constitution, and making it another body. Instead of independent Christian churches, a world power, a spiritual monarchy, modelled after the state—the holy Roman Empire, with the pope as its head in Rome. Those early departures began with the change of God's ordinances and the admission of the unregenerated to the churches. As a protest against infant baptism, one of the early bishops or presbyters exclaimed: "Why should this innocent age hasten to the remission of sins?"

Dean Stanley tells us, with all his liberalistic tendencies, and evolutionary gymnastics and somersaults in Christianity, that "believers' baptism was the practice of the primitive church." Second, that "immersion was the baptism of the primitive church." He says these things beautifully, charitably, honestly and grandly, and I respect him for them. I accept them because they are taught in God's word. Allow me to refer to Philip Schaff, D. D., chairman of the revision committee, and a professor in a Presbyterian seminary: "Finally, as to the mode of administering this ordinance. Immersion, and not sprinkling, was unquestionably the original normal form. This is shown by the very meaning of the Greek words *baptizo*, *Baptisma*, and *baptismous*, used to designate this rite. Finally, by the general usage of ecclesi-

astical antiquity, which was always immersion, as it is this day in the Oriental and also Greek and Russian churches; pouring and sprinkling being substituted only in cases of urgent necessity, such as sickness and approaching death."

I think now we are prepared to proceed to the citation of passages of scripture, as we have seen from ample authorities; and the authorities are so numerous that it is simply impossible to refer to them all. They are from Methodists, Episcopalians, Presbyterians, Lutherans and Roman Catholics—that *baptizo* means to dip, to immerse, etc. We open our bible at Matt. iii., and we find an account of John the Baptist, or the immerser, "immersing people in the Jordan, confessing their sins; of Jesus coming from Galilee to Jordan, and being immersed by John in the Jordan." We are not at all puzzled over the meaning of this word. But the circumstantial evidence is so strong that we cannot reject it—one circumstance linked to another circumstance—but the word *baptizo*, controls or directs all; as it was not necessary for the inspired writers to say anything about the circumstances. Circumstantial evidence is considered by jurists to be the strongest. Circumstantial evidence convicted a man named Burchell of murder. He was seen by parties going that day to the scene of the murder. He was seen in the village near the murder, and recognized. He was seen going towards the swamp of death with his victim, who was last seen in his company alive. He was seen coming from the swamp of death alone. He could not prove an alibi, that he was somewhere else that day. Circumstances convicted him. There might be fabrication and falsehood among witnesses, but circumstances cannot be tortured into fabrication. There might be collusion among witnesses to swear to a certain thing, but no collusion and no perjury between circumstances. In the various descriptions of baptism they go to the Jordan; they go down into the water; the candidate and the administrator, and he baptizes him. Our Saviour when he is baptized goes up straightway out of the water, bearing out the meaning of the Greek *baptizo* which is always dip or immerse &c., and which governs the prepositions into and out of. The circumstances all look like immersion. There is no collusion between them. They do not look like sprinkling a little water upon people's heads in a church, and hence they try to break the force of the prepositions by all sorts of shilly-shally talk. There is no collusion between the circumstances, and no bribery. You cannot sprinkle people into the Jordan, but you can immerse them into the Jordan, but you can sprinkle water upon them is the best that can be done, without scriptural consent or authority. Christ was immersed because John was immersing. St. John iii. 23—"And John was also baptizing in Ænon, near to Salim, because there was much water there; and they came and were baptized." There were many springs or streams. Our Pedobaptist friends are very considerate of the camels and other beasts in this passage of scripture, and also when he

was baptizing in Ænon because there was much water. They are more ready to see camels than baptism, I am sorry to say. There is nothing said about camels in the passage. The much water in the passage is connected with the ordinance of baptism. "And John was &c." It seems to me there is a good deal of straining at a gnat and swallowing a camel. It looks like immersion when you talk about going to a place to baptize because there is much water there. It does not require much water to sprinkle with. The much water is a circumstance pointing strongly in that direction. Our Pedobaptist friends admit much water for the sake of the poor thirsty camels, and perhaps donkeys. How considerate they are. They used to dodge this issue. But the old dodge did not work. The Greek in the New Testament, is *hudati polla en ekei*—much water there. We find the same expression in Ezekiel, xix. 10, in the Greek version of the Old Testament—the septuagint—*hudatos pollon*, where much water is spoken of. So that the sprinklers see the much water, but it is all for the poor camels, when the camels are not mentioned at all. You might as well say for an aquarium or a fishery if you are going to imagine or speculate. But much water is connected with baptism. "And John was baptizing, or immersing, in Ænon near to Salim &c." A strong circumstance pointing towards immersion. Let there be no obscuration of the scriptures—no taking away or adding to God's word, for God says, "He that shall take away from the things written in this book, God shall take away his part out of the book of life, while he that shall add to these things God shall add to him the plagues written in the book." I may be allowed to introduce the testimony of a Jewish Rabbi, who is a competent witness as to the rites, customs and usages of his own people—a man conversant with their history, their present practices and language; a man competent to give evidence, and as Christianity may be said to be the outcome, the germ and afflorescence of the Jewish religion. As the blossom unfolds from the tree or plant, and the sprout evolves from the seed, the customs and manners of the Jews must shed at least some light upon these ordinances and rites about which there is so much dispute. I will give you the testimony of a Jewish Rabbi which I personally secured from him and which bears his own signature. I will give you his own words:

DETROIT, May 12th, 1891.

The Jewish people at the present time have no sprinkling as a religious ordinance or rite. Proselyte baptism is still perpetuated among the Hebrew nation. When a Gentile wishes to make a profession of the Hebrew religion and attach himself to the chosen people, he is first circumcised, if a male, and then is immersed in pure water, from the sense of the Hebrew word *Twelah*, and if a female, is only immersed. The Jewish people in all their history, in the Mosaic law and ritual, never sprinkled with pure water alone, it was sprinkling with blood and with oil, and the

ashes of a red heifer, which was the water of separation. The Jewish people use no sort of sprinkling today in their synagogues or worship.

A. M. ASHINSKY,

Rabbi Congregations "Shaarey Zedek."

The same Jewish Rabbi said also that the beds, couches, tables, pots, vessels, &c., were immersed in water in the same manner as all proselytes were dipped; also, things as well as human beings were washed by being immersed in water. The clothes of the unclean were washed in water, put into water, and he was to bathe his flesh in water. All these were immersions in water for the purpose of ceremonial cleansing. If any part of an object or body only was immersed it was so stated. If the hand or foot only was dipped it was so specified; but where it was not so specified then the entire man or object was immersed. We will now confine ourselves for a time to passages of scripture in which the word *baptizo* occurs, as we have overwhelming authority to show that it means to dip, immerse, plunge, overwhelm, &c. We have also the account of the baptism of the eunuch in Acts, viii, 36-38, inclusive. "And as they went on their way, they came unto a certain water, and the eunuch said, See, here is water; what doth hinder me to be baptized? And Philip said, If thou believest with all thine heart, thou mayest, And he answered, and said, I believe that Jesus Christ is the Son of God. And he commanded the chariot to stand still: and they went down into the water both Philip and the eunuch; and he, Philip, baptized him. And when they were come up out of the water, the Spirit of the Lord caught away Philip, &c." We have not only proved the meaning of the word *baptizo*, to dip, immerse, plunge, overwhelm, &c., but here we have the circumstances or circumstantialia of baptism minutely and almost graphically described. "Their going down into the water and their coming up out of the water." They go down into the water together, and when in the water Philip baptizes him, by which we understand immerses the eunuch, for their would be no good reason for both going down into the water if immersion was not administered, as it is not supposable that a eunuch, a high official of great authority under Candace, Queen of Ethiopia, would be travelling along in a chariot, in a hot and dry country without a vessel in which the water might have been dipped up for the purpose of sprinkling the eunuch, and it is not supposable that a man of such prominence would be travelling alone without attendants and servants who could have procured water with which to sprinkle him, if sprinkling had been practiced. But we are not left in darkness; the circumstances are all suited to the baptism; they go down, *eis*, into the water, and when in the water the eunuch is immersed, they come up out of the water. The Greek is "*katebesan amphoteroi eis to hudoor* (and they went down both into the water) *hote te Philippos kai* (both Philip and the eunuch) *o Eunouchos kai ebaptisen*," (and he baptized

him.) “*Anebesan ek tou hudatos*, (and when they were come up out of the water.) There is no getting around the fact that Philip and the eunuch went down, *eis*, into the water, and when he had immersed the eunuch they came up out of the water. All the circumstances point to immersion and speak in tones so loud that no amount of sophistry and cavilling can silence. The circumstances of baptism are not always described in the New Testament, but we have sufficient to prove that immersion, and immersion only, was intended. It is not always necessary to give the circumstances of baptism. Now in the Baptist denomination people understand the practice to be, the immersion of professed believers in the sacred name of the Trinity. In our religious papers and missionary magazines the baptisms reported do not always describe the circumstances attending the administration of the ordinance. They do not always say the candidate and the administrator both went down into the water, and when the baptism was finished they both went up out of the water; but who doubts this to be the usual and uniform practice. Now when it is remembered that in the days of the apostles, that John immersed converts in the Jordan, and the Jews have always and still immerse their proselytes, that this was the meaning of the Greek word *baptizo*, according to the testimony of the lexicons, and passages from Greek classics and sacred writers, according to the testimony of the ancient Greek and Latin fathers, and the testimony of all respectable church historians, and the practice of the Greek church in Russia and adjacent countries, and was the general practice of all Christendom for 1300 years, who doubts that the inspired writers meant immerse, when they say immerse, for such is the force of *baptizo*. When Lydia was baptized in Philippi, the women met for prayer by the river side which was a suitable place for baptizing. The church from the days of the apostles to the present time has utilized bodies of pure water for the purpose of baptizing converts, such as rivers, lakes, pools and baptisteries. The archæology of baptism is a most interesting study, when discrimination and justice without prejudice are employed. Baptisteries, artificial pools and places for baptizing converts in churches, and baptisteries at first apart and in separate buildings from churches are of very ancient date. In connection with many of the ancient churches and cathedrals there were some very fine and large baptisteries architecturally considered—one requiring fifty years for its completion, and sufficiently large to accommodate a fair sized congregation all around the baptismal font or pool, and those pools have varied in depth from three to four feet, with a corresponding circumference, sufficiently large to immerse any candidate. These baptisteries were in shape hexagonal, octagonal, polygonal, and even circular. Some of the grandest and most magnificent were St. Giovanni in Fonte, at Rome, commonly known as the baptistery of Constantine; another at Florence. Next in importance was the baptistery of Pisa, 116 feet in diameter,

with a spacious font or baptismal pool. These baptisteries all lift their voice in unison in favor of the primitive baptism, immersion. When sprinkling began to prevail those old baptisteries began to be deserted and smaller fonts substituted, and yet those old baptisteries are being discovered by travelers, and are affording us an archaeological proof of the primitiveness and apostolicity of immersion, which the scholarship of the world is beginning to recognize. The frescoes on the walls of those baptisteries are in keeping with the primitive practice; they are of immersion, and the candidate standing in water to the waist, and the administrator making ready to immerse the candidate in the baptismal element. Where any sprinkling fresco has been found, it is of recent date, (and it is very doubtful whether one has been found), is modern in origin, and betrays its modernness, since the ordinance was changed. Dr. Withrow, of Toronto, has given an account in a book of which he is the author, "The Catacombs of Rome," of a number of those frescoes in the catacombs. He has done it in the spirit of a partisan, I am compelled to say, to bolster up sprinkling, which has no warrant in God's book. His frescoes, however, all prove immersion, and though of uncertain date and are cited to prove sprinkling, but strange to say his catacomb pictures prove immersion and not sprinkling. But what is the impartial testimony of those catacombs and frescoes—immersion, the primitive baptism—Christ standing in the waters of the Jordan to the middle, and John's hand laid upon the head of our Lord, not in the act of sprinkling him as some Pedobaptists have concluded, or why is the candidate in the water to the waist? Look a little more closely and carefully in the act of immersing him. It is conceded by some impartial archaeologists that many of those frescoes or paintings are palimpsests, that underneath the modern pictures are still older ones, and those ancient ones, as well as more modern ones, with eloquent tongue, though silent voice, are unanimous testimonies to immersion. Many of the ancient pictures have been changed or tampered with to suit confessedly modern practices. The true archaeology of baptism must correspond with the meaning of the word. But Dr. Withrow, whose book would serve sectarian purposes, fails in his zeal for partyism to tell us about the good frescoes which testify to the primitive baptism as being immersion. A man who looks through blue or green goggles will swear almost that the world is of the same color, and we could expect little else from a man of so narrow caste of mind. (For a fuller discussion of the archaeology of baptism see article on that subject in this book.) We may turn to the baptism of the jailor in Acts, xvi. Where was he baptized, in the river that ran through Philippi, or the fountain in the jail yard? Dr. Judson, the first American Baptist missionary to India, was convinced that the jailor and his household were immersed, as when he passed along in his travels he saw a large fountain in the front yard of every Oriental jail. The word *baptizo* means he was immersed. But if he was only sprinkled, he could have re-

mained in his house for the ceremony; it was not necessary to go out. It is certain they went out and went into the jailor's house. The difference between the circumstances in immersion and sprinkling are, in the case of the sprinkling the water is brought and sprinkled upon the candidates, and in the case of immersion the candidates are brought or go to the water. In the 30th verse, "the jailor brought them out," out of prison, and brought them into his own house near by. Verse 32—"And they spake unto him the word of the Lord and to all that were in his house." This is clear. The preaching and teaching were done in the jailor's house. Now they go out of the house either to the river or the jail fountain. Verse 33—"And he took them the same hour of the night and washed their stripes, and was baptized, he and all his straightway." They went out of the house for the baptism. Verse 34—"And when he had brought them into his house, he set meat before them, and rejoiced &c." They were in the house when the Apostles preached, they go out of the house for the baptism, and go back into the house after the baptism. These circumstances as well as the meaning of the word are against sprinkling. Sprinkling could have been performed in the house. The jailer was immersed because immersion was the primitive baptism. But we have the phrase "buried with Christ in baptism" in two instances, Rom. vi. 3-4, and Col. ii. 12, also "planted in the likeness of his death, and we shall also be in the likeness of his resurrection." These phrases point unequivocally to immersion, as all fair minded scholars testify. We hear people saying, "You cannot find immersion in the bible," but I have irresistibly and incontrovertibly proved that *baptizo* and *baptismos* are rightly translated immerse and immersion. "And Naaman went down and baptized, dipped, himself seven times in Jordan." We have immersion in the bible. Neither can you find the word trinity in the bible, but you find the words, Father, Son, and Holy Spirit. The Adventist says, with a challenging attitude, you cannot find immortal soul in the bible, but is not the doctrine of immortality taught in the divine book, and that materialism is a contradiction of sound philosophy and scripture, and yet the phrase named does not occur. Talmage has recently printed a book, entitled "From the Manger to the Throne," giving an account of his travels in the Holy Land. While there he baptized a man in Jordan. He did not sprinkle the man. They sang, "On Jordan's stormy banks I stand and cast a wistful eye &c., and offered prayer. The man was led down into the water and plunged beneath the Jordannic flood. How like the baptism of Jesus. Sprinkling would have been an incongruity out of place and out of harmony with the history of the sacred river. The picture of the baptismal scene is in the book. The emblematic character of baptism, as a burial and a resurrection, are all so many indisputable proofs to immersion as its primitive form. We are told in one of St. John's epistles of the spirit, the water and the blood—the coalition of

witnesses—that these agree in one. The water is the water of baptism. Also our Saviour's reference "to being born of water and the spirit," and immersion more closely resembles a birth than sprinkling. Baptism is spoken of in scripture as a washing or bathing, the washing of regeneration. "Arise and be baptized and wash (*louo*) or take away thy sins," which passages more perfectly comport and harmonize with immersion, or immersion harmonizes with them. Also the emblematic allusion to baptism in Peter, iii. 20-21, "which were sometimes disobedient, when once the long suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water. The like figure wherein even baptism doth also now save us (not the putting away the filth of the flesh, but the answer, or more correctly translated from the Greek, the enquiry of a good conscience toward God, by the resurrection of Jesus Christ from the dead." The figure of baptism, (*a*), the flood which drowned the world buoyed up Noah and his family and saved them from the destruction which overwhelmed the antediluvians. (*b*) The ark was immersed in the waters of the deluge, immersed and emerging, it became a symbol of saving truths, death and resurrection, and of the spiritual transformation which take place in the believer. (*c*) Baptism is not only the enquiry or response of a good conscience by the resurrection of Jesus from the dead. (*d*) Baptism symbolizes the resurrection of the believer from the death of trespasses and sins, and typifies his future resurrection. As the renewed man goes down into the water and is buried in the water, and emerges from the liquid grave, he symbolizes death by immersion and resurrection by emersion. So that the symbolic character of baptism in resurrection is conjoined to a good conscience, so that no one properly can have a good conscience without symbolizing the resurrection in His baptism, and there is no burial and resurrection in sprinkling. Those passages of scripture which treat of the symbolism of the ordinance are obscured and lost to popular and even critical understanding by the church practising an unscriptural rite, such as sprinkling and pouring. I cannot do better than give you the words of a man, not a Baptist, who will speak for himself:—

Rev. Dr. Rainsford, rector of St. George's Church, New York City, late of St. James' Cathedral, Toronto, upon the subject of Believer's Baptism, says:—"I say the new birth is clearly apprehended by the sacraments which God has handed down to his church for all time. Let us look at it in this light for a moment—this new birth. We will go back into the apostle's day, and see how the thing began. A man comes to the apostle under the conviction of sin. The Spirit of God, moving over the face of the crowd, listening to the apostle's afternoon discourse, has smitten his heart. He becomes convinced and affected. He comes to the apostle and says, 'Sir, sir'—the oft-repeated cry—"I would be a Christian." The apostle asks him,

'What do you believe? Do you believe on Jesus Christ?' The man says, 'I do, and I desire to know more about him.' The apostle goes on to tell him 'Christ died, and his death was sufficient to put away all this guilt which has polluted your life and soul, and the Lord Jesus rose in proof that God accepted his sacrifice. He is now in glory, living there as your representative and advocate, to cleanse away your daily guilt; and once again the Lord has appointed a day in which he will judge the world by this man, whom he has ordained, in righteousness. Dost thou believe he is the Son of God?' The man says, 'Sir, I do.' The apostle says, 'What proof would you give me of your belief?' The man says, 'I desire, sir, to be baptized.' 'Dost thou know what this means? Hast thou considered what follows from this?' 'I have.' 'It means'—then the apostle will go on to describe what putting his hand to the plough means—'it means that from this time thou dost take Christ to be thine own Saviour, and pledge thyself, by Christ's strength, not to look back. It means that you, O man, if it may be necessary, give up thy home, bid good-bye to thy children, leave thy wife. It means to forsake the world. It means that thou must leave the crowd and come and join our band, few in numbers and despised in degree. It means that for good and bad, for life or death, for time and for eternity, thou shalt cast in thy lot with Jesus Christ. Art thou willing?' And the man would come forward and say, 'Before this crowd, sir, I am.' Then the apostle would take him down into the water, and submerge him in the flood, saying, 'I baptize thee in the name of the Father, and the Son, and the Holy Ghost. Thou dost descend into the water a Jew, or a Gentile, or a Scythian, or a Roman, or a Greek—such as the case may be—thou risest up no longer Jew, Gentile, or barbarian, bond or free, but before and above them all, a new man in Christ Jesus. The old life is gone, buried in Christ, and the new—rising in union with the Divine Head—is to live forever.' Do you see how forcible was the illustration? Do you see how impossible for a man to misunderstand the clearness of the severance which now, forever, divided him from the old life, and the old sin?"

But I must pass to the sprinkling in the bible. The Greek word is *baptizo*, from *baino*. There is no sprinkling for baptism in the bible, either in the Old Testament or the New Testament. The Hebrew as given by Gesenius for sprinkle is *nahzah*. *Tahal* is for immerse, corresponding to the Greek for *baptizo*, immerse. Gesenius' Hebrew and English Lexicon gives the definition *nahzah*, to leap for joy, to exult, to spring; of liquids to leap forth, to spout, to spit, to sprinkle water, blood, oil." There is also another Hebrew word sometimes used to signify sprinkling, *zarak*, to scatter, to sprinkle, applied to the sprinkling of dry things, dust, ashes, &c., and sometimes to sprinkling with a liquid, and also with blood. These two words did not have a common root—origin is certain. Whenever the idea of sprinkling is ex-

pressed in the Old Testament one of these words is used, either *nahzah* or *sarak*, to sprinkle, but these words are never applied to sprinkling with the pure unadulterated or unmixed water. There is not a single instance of sprinkling of clear water in all the bible. Ex. ix. 8—"God told Moses to sprinkle the ashes toward heaven." Lev. xiv. 7—"God commanded them to sprinkle blood upon the leper seven times." Verse 51—"Sprinkle the house with the blood of the slain bird seven times." Lev. xvi. 14—Again it is sprinkling with the blood. Numbers, viii. 7—Here it is sprinkling water of purifying. Numbers, xix. 18—Here it is sprinkling with water and the ashes of the red heifer; verse 19—Here we have the same kind of sprinkling. Isa. lii. 15—"So shall he sprinkle many nations." Scholars are divided as to the meaning of this passage, as to its translation. It is rendered by Gesenius, one of the greatest Hebrew scholars, in his Hebrew-English Lexicon, "So shall he rejoice many nations." By others, "He shall astonish many nations." In the septuagint, the version of the seventy, a translation from Hebrew into Greek—"Thus shall many nations wonder at him." There is no thought of any rite or ordinance in this Messianic prophecy. It is understood by still others, which I am inclined to think is not an improbable meaning, "He shall scatter many nations." You have not a case of sprinkling with clear water in the bible, and no man is able to produce one. It is quite certain that the eunuch, when Philip was called to instruct him, was reading the translation made into Greek by the seventy scholars of Alexandria, called the septuagint, as it was the common version of the Old Testament used by our Lord and his apostles, and in proof of this we may instance, the form of proper names mentioned in their writings and quotations, Isaiah is called by Luke, Esaias. This being the case, there would be no mention of the word sprinkle in that verse, for it reads, "Thus shall many nations wonder at him." What becomes of the argument in that case? The eunuch would not see any kind of sprinkling in the verse. But what about Ezekiel, xxxvi. 25? "Then will I sprinkle clean water upon you, and ye shall be clean." It is not necessary for me to state that there is no ordinance of Christian baptism in the Old Testament; that we do not go to the Old Testament for religious rites and institutions, which are alone to be found in the New Testament. God said, "He would sprinkle water upon the nation, and a new heart he would give them." This is God and not man who can do this; this is not a priest or a minister. But what was this water that God would sprinkle upon them then? It would be the water of separation—the water mixed with the ashes of a red heifer, as commanded in the law of Moses. Numbers, viii. 7—"And thus shalt thou do unto them to cleanse them; sprinkle water of purifying upon them," &c. Says a Presbyterian commentary on this verse in Ezekiel, "Phraseology taken from the law; the water mixed with the ashes of a red heifer and sprinkled with hyssop

on the unclean; the thing signified being the cleansing blood of Christ sprinkled on the conscience and heart." We have these Hebrew words for sprinkle, and *rantiso* in Greek for sprinkle, and none of these words apply or allude to Christian baptism. *Baptizo* is the Greek word which everywhere signifies to dip, immerse, plunge, overwhelm, submerge. *Tabal*, the Hebrew word, which in the Old Testament, signifies to immerse. (a) We have not a case or an example of sprinkling with clear water in the bible. (b) Those who would find authority for sacramental sprinkling in the Old Testament should sprinkle with blood, oil, or with water mixed with the ashes of a red heifer. (c) The sprinklings in the Old and New Testaments refer to the sprinkling of the blood of Jesus and not the ordinance of baptism. (d) I challenge any man to bring forward an authenticated case of sprinkling with water unmixed, alone, in all the bible. We must go to the New Testament for Christian baptism and not to the Old Testament, where forms and ceremonies were to last until the time of reformation of all things. Allow me to close by giving you the opinions of a few distinguished scholars, and all Pedobaptists except the first, who have testified against the sprinkling practice of their own churches, for when a man speaks against the customs and practices of his own party and sect, we shall expect to find him impartial and speaking as a scholar, as the burden of proof is on that side. Alex. de Stourdza, Russian State Councillor of the Greek church, says, "The distinctive characteristic of the institution of baptism is immersion. Baptism, which cannot be omitted without destroying the sense of the sacrament, and contradicting at the same time the etymological signification of the word, which serves to designate it. The church of the west, Roman Catholic, has then departed from the example of Jesus Christ. She has obliterated the whole sublimity of the exterior sign, in short she commits an abuse of words and of ideas in practicing baptism by aspersion; this very term being in itself a derisive contradiction. The verb, *baptizo*, *immergo*, has in fact but one sole acceptation. It signifies literally and always, to plunge. Baptism and immersion are, therefore, identical, and to say baptism by aspersion, is as if one should say immersion by aspersion, or any other absurdity of the same nature." The Greek church understood the Greek language and practices nothing but immersion. Maldonatus, Catholic, says: "To be baptized, therefore, which is properly to be submerged in water, is put for to suffer and to die, and baptism for affliction, for suffering, for death." Arnoldi, Catholic, says: "Baptism, to immerse, to submerge. It was as being an entire submersion under the water." Bishop Taylor, of the Church of England, says, on the baptism of Jesus: "He came up straightway out of the water. He came up, therefore he went down." Behold an immersion and not an aspersion. Towerson, another scholar of the Church of England, says, "As touching the outward and visible sign of baptism, it is the ele-

ment of water, as it is evident from the native significance of baptism, which signifies an immersion or dipping into some liquid thing." Calvin's Institution of the Christian Religion, Book 4, Chap. 15—"Though the word baptize itself signifies immerse, and it is certain that the rite of immersing was observed by the ancient church." George Campbell, President of Marischal College, Aberdeen: "The word *baptizein*, both in sacred authors and classical, signifies to dip, to plunge, to immerse, and was rendered by Tertullian, the oldest of the Latin writers, *tingere*, the word used for dyeing cloth, which was by immersion." We have collated proofs from God's word, from sacred and profane writers, from lexicons and scholars, to prove that *baptizo* means to dip or immerse. Let us follow the doctrine of our Lord Jesus in regard to baptism, "If ye love me, keep my commandments."

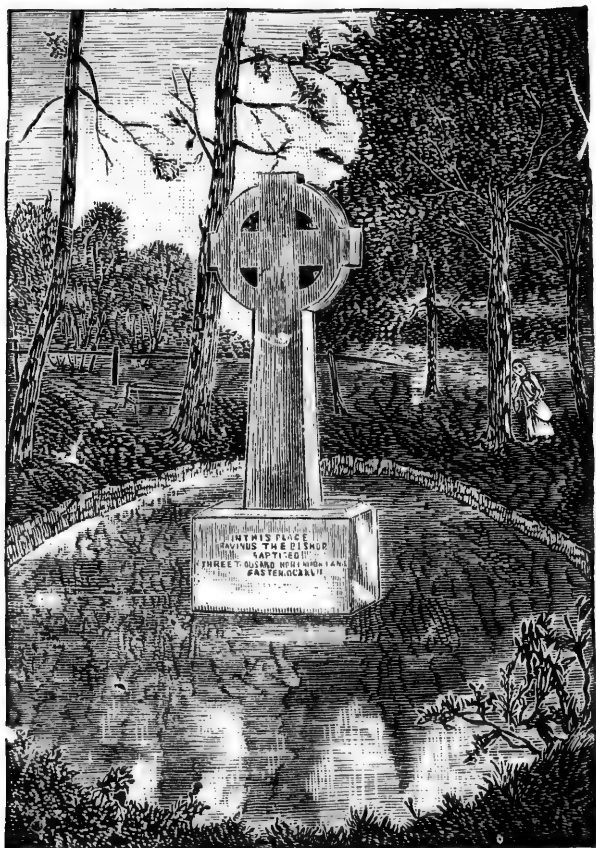


WOODSTOCK COLLEGE, WOODSTOCK, ONT.

PEDOBAPTIST ARGUMENTS AND SOPHISTRIES REFUTED AND ANSWERED.

"We ought to obey God rather than men."—Acts. v. 29.

Christianity in spirit is love, and in body and outward act is obedience to Jesus Christ. It recognizes a lawgiver and legislator, and that lawgiver and legislator the Lord Jesus Christ, who alone has the right and authority to educate the conscience to command and enjoin acts and rites of obedience. The church of God is to be expository and administrative in her functions. She has no right to change ordinances or sacraments; to abolish, multiply, or diminish their number. Bishops, priests, deacons or councils, local or ecumenical, have no right to usurp the place of Christ and the inspired word. Synods, assemblies, conferences or conventions—Christ is absolute and sovereign. He is the alpha and omega in authority, the beginning and end; his word is law; his commands final and supreme, and from which there is no appeal. He has delegated no authority to any body of men, local or corporate, to change his ordinances. It is an act of usurpation and impious arrogance to assume that he has; and those who make the assumption, if they follow out the logic of a syllogism from premises to conclusion, will land themselves in the bosom of the Romish church where they rightfully belong and whither they are logically drifting. The question is obedience to Christ or obedience to men. If the apostles had harkened to the constituted authorities of the Jewish church, expressed by the council or sanhedrim, and the Pagan authorities of the Roman empire, they would have forever remained silent, and not preached the gospel of Jesus Christ at all. The preaching of Christ created a disturbance or commotion, as the preaching of the truth is sure to do. It was a witness to the truth that Judaism was effete, and like a worn out garment, and obsolescent, ready to vanish away. While the Pagan authorities of the Romans were ready to give Christ a place in their pantheon, the temple where all the gods of the conquered nations Rome had subjected were enthroned and worshipped. The apostles said, we dare not hold our peace, and if we did the stones would cry out. We cannot restrain ourselves. We have a message for human hearts, and hope for all mankind, and that hope is Jesus of Nazareth. He must have the place of absolute supremacy and superiority; nothing else will do, and nothing else will satisfy his claims. Christ is sole Lord and lawgiver; he can take no subordinate place, they said heroically and grandly with even suffering. "We must obey God rather than men." There is only one alternative; there is no choice for us; it is only Jesus. It is not Jesus and Rome. It is not Jesus and the Jewish council. It is Jesus or



BAPTISTERY OF BISHOP PAULINUS.

In this place three thousand were baptized in one day.

Rome; it is Jesus or men. The same issue is before us to-day. It is narrowed down; it is Jesus or men. Unless a man forsake all he has, leave all and follow Jesus, he cannot be his disciple. The road is a narrow one. There are clashing of human wills, interests and authority. Yet Jesus Christ is supreme in respect to baptism, and obedience to him must be our motto, because he has fully legislated on this initiatory rite of his church. No man has a right to annul or change that legislation. The issue is a square one, "Rome or the bible." I think I have been fully realistic and clear in the elaboration of this principle of divine law and human obedience, and I am going to apply the principle to Christian baptism. We will spend this hour in exposing some sophistries and arguments used by Pedobaptists against bible baptism, and see if we can aid men and women who are honestly desirous of knowing the truth to a better understanding of God's word. Now in regard to the Greek prepositions *eis*, into, *en*, in, *apo*, from, *ek*, out of. We are told by Pedobaptist writers and preachers where it says, when they were baptizing or immersing they went down *eis*, into the water, or in, *en*, water, these phrases mean near by or to the water, and do not mean in the water; that *apo* means from the water, and *ek* does not necessarily mean out of the water, but from the water. This is the merest moonshine, and the sheerest nonsense, and cannot be dignified by the name of argument, and if it were not misleading I would not deign to notice it. We will take the Greek prepositions *eis* or *en*, for into, and in, *eis*, into, means into; this is the usual and almost universal meaning of the word. It may sometimes mean to or towards, but these are not its usual significations. *Eis* is into, and *en* is in. I suppose some of you have read the puzzled Dutchman, which is a humorous take-off on people who try to pervert God's sacred book in regard to baptism. According to the reasoning of these men on baptism, Jonah was not in, *en*, the whale's belly at all. The same Greek preposition is used, *en*, in the whale's belly, for Christ was not in, *en*, the water. We are told by the puzzled Dutchman, "Jonah jumped on the whale's back and just rode ashore." Christ was not in the heart of the earth, or in, *en*, the sepulchre. The Hebrew children were not cast into, *eis*, the fiery furnace. Daniel was not in, *en*, the lion's den. We are told in Matt. ii. 11, that when the wise men were come into, *eis*, the house, they fell down and worshipped. But they were not in, *en*, the house, say some of these preachers on baptism. The wicked will not go away into, *eis*, everlasting punishment, and the righteous into, *eis*, life eternal. "We went up, *eis*, into Jerusalem,"—Acts, xxi. 15. "He was come *eis*, into Cana of Galilee,"—St. John, iv, 46. "Committed them *eis*, into prison"—Acts, viii, 3. The *eis*, into, took them into Jerusalem, in Capernaum, *eis*, into prison. "He entered, *eis*, into heaven." "The angels were gone into, heaven." "The same Jesus who is taken up, *eis*, into heaven." "Ye have seen him go into, *eis*, heaven." "The vessel was

received us again into, *eis*, heaven." "Jesus Christ who is gone into, *eis*, heaven." "Entered into, *eis*, the house." "Went into, *eis*, the synagogue." "To be cast *eis*, into, the fire eternal." "Wine into, *eis*, new bottles." "Not the whole body of thee be cast into, *eis*, hell." "They went down both into, *eis*, the water." If *eis*, into, gets one into a house, the angels and Jesus into heaven, the same preposition can get them into, *eis*, the water of baptism, if the preachers will not kick up a big cloud of dust, and thereby deceive people. Such reasoning would destroy the book of God on other subjects, make infidels rejoice and devils jubilant. *En* means in, *en hudati*, in water. The swine ran down into, *eis*, the sea and were drowned or choked. But they were only to or near by the sea. *Ek*, out of, Egypt have I called my son. Christ was in Egypt, and came out of Egypt after the death of Herod. "And lo, a voice from heaven or *ek*, out of, heaven saying,"—Matt. iii.

17. Did that voice of goodwill and complacency come out of heaven, *ek*? And when the eunuch was baptized, we are told, "And when they were come up out of, *ek*, the water." We may see the force of *ek* from kindred passages. What is the force of the Greek preposition *apo*, from, the water? When Jesus was baptized he went up straightway *apo*, from, the water. I told you, in a former discourse, that these prepositions did not necessarily and arbitrarily with ironclad rules govern Greek verbs and nouns; that nouns and verbs governed them by determining their meaning. The word *baptizo*, meaning to dip, immerse, submerge, proves beyond the shadow of a doubt that they were in the water, and went up out of the water. When we say a man came from Detroit or Toronto, does it imply that he was not in Detroit? Jesus Christ came down from heaven; was not Christ in heaven? A man came from Chicago; how could he have come from a place, if he were not in that place? *Apo* and *ek* are used interchangeably and imply the same thing in most cases. *EK*, out of, seems a stronger sentence or phrase than *apo*, from, yet the meaning of both is governed by their general use as being out of and from, and *eis*, into, *en*, in, as meaning into and in. They went down into the water and came up out of the water are sentences of good Greek perfectly grammatical, which no scholar or fairminded man or honest seeker after truth ever attempted to deny. *En*, when used in the dative, signifies the sphere or element in which a thing is done, and is to be taken as the plain meaning of the word, unless there is some very conclusive reason for us to believe to the contrary. The revised version has retained these prepositions, and there is no evidence in the ancient manuscripts to cause us to change them. Even where *eis* would mean to, or be better rendered to, would it not imply into in many cases? We say a man went to the city, to the house, to the postoffice, to the cemetery, to heaven. Do not all these expressions virtually imply into. If a man goes to a city, does he not go into the city; to the postoffice or the field, does he not go into the

postoffice or his field, or into the cemetery, or go to church, into the church. If he goes to the river to immerse he goes into the river. The force of *eis* is into, *en*, in. The Pedobaptist cavilling in the use of these prepositions would destroy the sense and meaning of the word of God—render its meaning unintelligible and its holy verities the emptiest myths, as they are used hundreds of times in the inspired volume.

Was John the Baptist's baptism Christian baptism? Most of the Pedobaptists say it was not. I may answer this question directly from the scriptures. Mark, i. 1-3,—“The beginning of the gospel of Jesus Christ, the Son of God; As it is written in the prophets, Behold I send my messenger before thy face, which shall prepare thy way before thee. The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.” John's preaching was the beginning of the gospel, and his baptism, gospel baptism, which is Christian baptism. St. John, i. 6—“There was a man sent from God whose name was John.” God sent John to preach and baptize. Who dare say his was not a Christian baptism? Our Lord says, Luke, vii, 29-30—“And all the people that heard him, and the publicans, justified God, being baptized with the baptism of John. But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized with the baptism of John.” John's baptism was of God, and men who rejected or refused that baptism insulted the council and authority of God. But were not some of John's disciples re-baptized by Paul as recorded in Acts, xix? (a) They were likely baptized by some disciple of John the Baptist who did not know that the Messiah had come. (b) Those believers had not heard of the Holy Ghost is sure proof that they were not baptized by John himself.” For John preached, “He that cometh after me shall baptize or immerse you, not with, but *en*, in the Holy Spirit and in fire.” Had they heard John, they could not have said that they had not so much as heard whether there be a Holy Ghost. This does not prove John's baptism invalid, but their baptism invalid, as they were ignorant of the power and work of the Holy Spirit. Persons in our day who have not received the Holy Spirit in conversion cannot properly be baptized, as baptism is a symbol of death and resurrection, of a new life. Christ honored John's ministry and baptism; he therefore administered gospel baptism, and while it was introductory and in some respects crude, yet the maturity and progressiveness and completeness of the gospel dispensation do not invalidate the baptism of John and render it unchristian. “The baptism of John, was it from heaven or of men?” The silence of those men was evidential that they knew it was from heaven.

How could John the Baptist dip or immerse the multitudes who came to him from all parts? The scripture says he immersed them; such is the force and meaning of *baptizo*. Matt. iii. 5-6—“Then went out to him Jerusalem, and all Judea, and all the region round about Jordan. And were baptized of him, in Jordan, confessing their

sins." We are told there were such vast multitudes, even millions, that John could not have immersed them. But John had disciples. St. John, i. 35—"The next day after John stood and two of his disciples." John's disciples were authorized to preach and baptize; he was not compelled to do all the preaching and baptizing. But that whole thing about those millions is greatly exaggerated and overestimated—a picture that is rose-colored and overdrawn, and is a creation of somebody's imagination to keep people out of the water of the Jordan. How determined they are to keep people from obeying God. Such sophistry would deceive the very elect. John was preaching in a wilderness or a desert. The history of the country does not represent it as being so populous and overcrowded as some fertile imaginations have dreamed. The part of Judea where he was baptizing was sparsely settled, and Jerusalem was not as large a city as some of our Pedobaptist friends would have us believe. Matt. iii. 5, means "then went out to John many from Jerusalem, and all Judea, or all parts of Judea, and all the region round about Jordan." That could not possibly mean the entire city of Jerusalem, or the entire population of the province of Judea. This is said for the purpose of raising an objection to John's immersing the people who came to Jordan. If you will turn to Luke, iii. 7, you will find these words, "Then said he to the multitude that came forth to be baptized of him, O generation of vipers, who hath warned you to flee from the wrath to come." It was not all the city of Jerusalem, and all Judea that went to be baptized in Jordan, but a great multitude from those places and parts. It was not the entire population. John was at least six months older than our Lord, and began his ministry more than six months before our Lord began his ministry, for their respective ministries overlap. In St. John, iv. 1, we read, "When therefore the Lord knew how the Pharisees had heard that Jesus had made and baptized more disciples than John, though Jesus himself baptized not, but his disciples, he left Judea and departed." St. John, iii. 23—And John also was baptizing in Enon, near to Salim, because there was much water there; and they came and were baptized." (a) John and Christ's ministry overlap. John the Baptist and Christ were baptizing at the same time and both in Judea. (b) John could not have baptized the entire population, because Christ found multitudes of people to hear him and be baptized by his disciples. Christ's baptism and John's were alike in subjects and also in form. (c) We are told that the number of people our Lord baptized was even greater than that that John baptized, so we may readily see that John did not baptize the entire population of Judea and Jerusalem. (d) John had changed his place of baptizing from the Jordan, near Jericho, to Salim where there was much water. He had done this to reach the people. (e) Christ had his disciples, and John the Baptist had his disciples, who were authorized to preach and baptize. John did not have to do all the



baptizing. John sent two of his disciples to Jesus to enquire, "Art thou he that should come, or look we for another?" John might have had twelve or seventy disciples. (f) The population of Judea was a sparse and thinly settled population. Exaggeration and misrepresentation cannot help even a cause which is built upon a foundation of sand for the time being. It was said in this town that John must have baptized a million people, therefore he could not have immersed them in six or eight months. This statement betrays either egregious ignorance or willful intention to deceive. Everybody knows John was preaching in a desert with a thinly settled population. Jerusalem was not a large city; its population in its palmiest days was comparatively small. I will give you Smith's bible dictionary as authority. "Take the area of the city enclosed by the two walls at 750,000 yards, and that enclosed by the wall of Agrippa at 1,500,000, we have 2,250,000 yards for the whole. Taking the population of the old city at the probable number of one person to fifty yards, we have 15,000, and at the extreme limit of thirty yards, we should have 25,000 inhabitants for the old city. And at 100 yards to each individual in the new city, about 15,000 more. So that the population of Jerusalem in its days of greatest prosperity may have amounted to from 30,000 to 45,000 souls, but hardly ever have reached 50,000; and assuming that in times of festival, one-half were added to this amount, which is an extreme estimate, there may have been 60,000 or 70,000 people in the city, when Titus came up against it." It is quite safe to say that the settled population of Jerusalem in its most prosperous period never exceeded 50,000 souls. It is quite supposable, at least, that from one-half to one-third of the inhabitants of Judea would be in the city of Jerusalem, as many parts of the country had been depopulated by wars, famines and captivities, and the southern part of the province was more like a wilderness or desert where John was baptizing. A liberal estimate would not give the entire inhabitants of the province to be more than 150,000 souls, not as many people, in the time of our Lord, as are now in the city of Toronto. We were told in this town a few days ago that John the Baptist must have baptized a million people or millions of people, and therefore he could not have immersed them. What nonsense, and how wide of the facts. The entire population of Judea, including the city of Jerusalem, would not aggregate 150,000, which is an outside figure. If I know anything of mathematics there are ten hundred thousand in one million, and 150,000 lacks 850,000 of being one million. How do these facts look in view of such outrageous extravagancies and exaggerations made by ministers? It has been shown times without number that persons can be immersed as rapidly and decently as they can be sprinkled. That this has been repeatedly done in the history of the church, as I will show further on. John's ministry and baptizing extended from eight months to one year. We will say six months. Now there are 365 days in a year.

If you divide 365 by two you will have 182 full days for half a year. Again if you will divide the entire population of Judea, 150,000, by 182, he could have baptized the entire inhabitants in that period by him and his disciples, by their baptizing 824 persons in a day. Had John had eight disciples with himself, the entire people of the province and city could have been immersed in Jordan by each man baptizing a fraction over one hundred persons a piece per day. This could have been done each day in one hour and one-half. Now we are including in this estimate the complete population, men, women and children, the penitent and impenitent, the righteous and the wicked. Suppose John had had sixteen or twenty disciples, each man would not have had over fifty apiece. Those could have been decently and solemnly immersed in less than an hour. The whole population, we will say, could have been easily baptized without undue haste. The population of Judea and Jerusalem at the outside limit, 150,000; where are your millions, or even one million? But John and his disciples did not baptize the entire people of Judea. I would not detract one iota from the lustre of his mission and his grand success. "He baptized a great multitude." "He baptized penitent and believing souls, confessing their sins." He baptized no infants. The old, the blind, the maimed, and the halt could not have gone from Jerusalem to the Jordan. There were no cars, or stage coaches; the journey would have been too much. John did not baptize the Pharisees, at least in any considerable numbers. "For the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized with the baptism of John,"—Luke, vii. 30. The sects in our Saviour's day were the Sadducees, Essenes and Pharisees. The Pharisees according to the scripture and Josephus were by far the most numerous sect among the Jews. They would at least constitute one-half of the entire population. You divide 150,000 by two and you have 75,000; away go 75,000 John did not baptize. He did not baptize the lawyers, the chief priests and elders. Besides, when our Lord came he found many still in Judea unevangelized and unbaptized, so that the Pharisees, who were always on the alert, heard that he made and baptized more disciples than John. So while John's was a great success—a triumphant revival—yet he fell far short of baptizing the entire population of Judea and Jerusalem; but we may be thankful that he baptized many hundreds who were ready to receive our Lord. John assumed the modest place of a star before the rising luminary; he said, "I must decrease, he must increase, and of his increase and kingdom there shall be no end." In view of certain statements made in the town, and are being made by thoughtless people, I have answered this sophistry at some length. But were there not 3000 baptized on the day of Pentecost? Here is a further answer to the previous objection; if there were 3000 baptized on the day of Pentecost, how could this agree with John the Baptist having baptized all the people? There would

have been only the younger people who had come upon the stage of action since both our Saviour and John had ceased preaching and baptizing; the fact still remains that the masses of the people of Judea and Jerusalem were still unconverted and unbaptized, after all that John and our Lord both had done. How could 3000 be baptized on the day of Pentecost? Easy enough. But let us look at the record—Acts, ii. 41. The writer does not say the 3000 were baptized in one day. “Then they that gladly received his word were baptized, and the same day there were added unto them (the apostles and other disciples) about 3000 souls, and the Lord added to the church daily such as should be saved. The word does not say whether they were all baptized that day or not, or the next. But we will admit for the argument sake that the 3000 were baptized that day. How many administrators would there be? The twelve apostles, for the place of Judas had been filled, the apostolate was complete; the seventy evangelists spoken of in Luke, x., making eighty-two administrators. We are told in Acts, i. 15, “The number of names together were about 120.” It is evident therefore that the apostle alludes to active workers—twelve apostles, seventy evangelists, and the women who had been last at the cross and first at the sepulchre. If you will take your pencil and paper and divide 3000 by eighty-two, you will see how many each man would have had to baptize; eighty-two into 3000 thirty-six times and forty-eight over; so that each man would have about thirty-six candidates a piece, which would consume less than an hour’s time. They could certainly be immersed as rapidly as they could have been sprinkled. If there were only twelve apostles administrators—twelve in 3000, 250 times, giving each apostle only 250 to baptize, which would not consume over three or four hours of the day, as all could have been baptizing at the same time, if in different localities. But we know there were eighty-two administrators, consequently over one or two hours time. That the 3000 could not have been immersed in a day is an old objection which has been exploded over and over again. The American Baptist missionaries in India immersed between 2,000 and 3,000 in a day on several occasions. A few men, four or five missionaries, in one place immersed 2,222, 3rd July, 1878, lacking only a few hundred of the number immersed on the day of Pentecost. King Clovis and 3000 of his subjects were immersed in Tours, France, in one day. (Fig. 1). In a letter to the canons of Lyons, Alcuin represents a man as becoming one of the catechumens when formerly he had been a Pagan, and then in the name of the Trinity, he is baptized by trine immersion. Baptism of Ages and the Nations, page 87, in the year 597, we read of Augustine immersing ten thousand in the River Swale. Paulinus immersed several thousand on one baptismal occasion. (See Figure of baptistery of Bishop Paulinus). Dr. Thomas Fuller, a learned Episcopalian, in his church history states, vol. i. pages 97-98, London, 1837, “That the Archbishop (Augustine) is said to have

commanded, by the voice of criers, that the people should enter the river confidently, two by two, and in the name of the Trinity baptize one another. This was clearly a grand immersion. Green's history of the English says: "As yet the results of the labors of the Roman missionaries were still distant. The Kentish men crowded to baptism in the river Swale. On the 20th of April, A. D. 597, Ethelbert, King of Kent, and ten thousand Saxons were baptized in the river Swale. These persons, at the command of the divine teacher, as if he were an angel from heaven calling upon them, all entered the dangerous depths of the river, two and two together, as if it had been a solid plain; and in the true faith, confessing the exalted Trinity, they were baptized one by the other in turns, the apostolic leader blessing the water. So great a progeny for heaven born out of a deep whirlpool." The word "whirlpool" is a striking figure of the chasm made in the waters by plunging the candidate under their surface, and of the returning waters as they rush together over the immersed body." Cathcart's Baptism of the Ages and Nations: "When we remember that *baptizo* means to dip or immerse, and that immersion was the almost universal practice of the church for thirteen centuries—except in cases of sickness and approaching death, when sprinkling was substituted for immersion—as they believed they could not be saved without baptism. They regarded sprinkling or pouring as uncanonical, if not invalid. The ancients and the mediævalists viewed it with a cold suspicion, and refused to regard a man as fitted for the priesthood, as in the case of Novatian, because not rightfully baptized, being only poured and not immersed." But let us hear the venerable Bede on baptism, whom Catholics and Protestants vie with each other in regarding as a holy man, as also well informed in history. He says: "For he truly who is baptized *is seen to descend into the fountain*—he is seen to be dipped in the water,—he is seen to ascend from the water." Bede died A. D. 735, the father of English history. "The Baptism of the Ages and Nations." But we have instanced not the immersion of 3000 in a day, but 10,000 by St. Augustine in the River Swale. It is said they dipped each other in turn, which would not consume an hour for the baptism of the ten thousand. But where could they find water in Jerusalem in which to immerse the 3,000? Did you never hear of the pools of Jerusalem, covering acres of land? Dr. Robinson devotes nineteen pages of his book in describing those pools. Every Pharisee had a bath in his house, and the temple had a brazen laver or sea in which the priests washed themselves in the course of their ministrations. Smith's bible dictionary says of the pools at Jerusalem: "Pools and fountains.—Among the objects of interest about Jerusalem the pools hold a conspicuous place. Outside the walls on the west side were the upper and lower pools of Gihon, the latter close under Zion, the former more to the northwest on the Jaffa road. There was Euroquel, the 'well of Job', in the midst of the king's gardens; the

pool of Hezekiah, the king's pool, or the fountain of the virgin; Siloah or Siloam and Bethesda with its five porches." Jerusalem was a city whose people believed in diverse ablutions—a city of bathe. These artificial tanks were for the purpose of storing up sufficient water for the city in the time of sieges and famine. Dr. Thompson, in his volume "The Land and The Book," vol. ii. page 523 and succeeding pages, describes those pools at some length. The pool of Hezekiah, nearly 250 feet long and 150 feet wide, an immense reservoir, capable of holding sufficient water for half the city. The upper Gihon about 300 feet long, 200 feet wide and 20 feet deep. The lower pool 600 feet long, 250 feet broad and 40 feet deep. The pool of Siloam and the Fountain of the Virgin, 50 feet long, 20 feet wide and 20 feet deep; a pool also near St. Stephen's Gate. These pools were constructed for the purpose of watering the king's gardens, and were used for public bathing places and could be used for baptizing. Surely there was sufficient water in which to baptize the 3000. Thompson says, "The question about the waters of Jerusalem is of considerable importance. The main dependence for a constant and convenient supply is, and always has been, I suppose, the domestic cisterns. Every house has one or more, so has every church, mosque, convent, castle and bath. Many of these are well kept, the water is cool, sweet, and free from worms. The house I first rented had three cisterns; my missionary associate had four, and two of his were very large. The cisterns at the houses would afford a supply of drinking water for all cooking and domestic purposes, while the pools would be for the purposes of irrigation and bathing, and the pools could be used for the baptism of the 3000. No lack of water supply, either for bathing or baptizing, and people bathe in those pools." Hear Dr. Thompson, a Presbyterian missionary, "I have seen the water gushing out like a mill stream some fifteen rods south of the well, and then the whole valley was alive with people bathing in it." Milton sings, "If Zion's hill delight thee more, and Siloa's brook, that flowed fast by the oracle of God, I thence invoke thine aid to my adventurous song." The pools were of various depths convenient for baptizing. I advise you to read Robinson and Thompson on the pools of Jerusalem. Read St. John, v. 1-9. The waiting for the moving of the water. "The poor man had no one to put him into the pool." They were accustomed to bathe in those pools. When a minister in this town stands up and disputes the bible and history, I want you to be able to see the truth. See John, ix. 7—The blind man washing at the pool of Siloam. (1) The word, *baptizo*, means immerse, in all Greek. (2) There was abundant time for the baptism of the 3,000 converts. (3) Sufficient administrators. (4) An abundance of water. There are some good people who are determined not to see the water but the pools of Jerusalem covering about twelve square acres or more are too large to be hid. But what about the baptism of the Holy Spirit? How could that

have been an immersion? Besides, have we not several passages of scripture which speak of baptizing with the Holy Spirit and with fire. For instance, Matt. iii. 11, Acts, i. 5, Acts, xi. 16, with water and with the Spirit are not correct renderings. The Greek preposition is *en*, in, in every case; and is so rendered by the American committee, of which Philip Schaff, D. D., the eminent Presbyterian scholar, was chairman. The Greek text from Wescott and Hort is *Ego men humas baptizo en hudati*, translated, "I immerse you in water," *autos humas baptisei en pneumati hagio kai puri*, "He shall immerse you in Holy Spirit and fire." The definite article being omitted before the Holy Spirit and with also omitted. In Acts, i. 5, the preposition *en* is left out in the Greek text, but understood, *ebaptisen hudati*, but the preposition *en*, in, is put in connection with the baptism of the Holy Spirit, which renders it doubly emphatic, *en pneumati*, but in Holy Spirit, he shall baptize or immerse you not many days hence. The same is substantially the reading in Greek of Acts, xi. 16. The meaning of the preposition *en* is usually in, and it could be nothing else in this case. Keeping in view the literal meaning of *baptizo*, to dip, immerse, submerge, &c., in Haydock's bible with notes, endorsed by Pope Pius the IX, and commended by various cardinals, archbishops and bishops, published in New York in 1852, there is a note on Matt. iii. 6, "Baptize.—The word baptism signifies a washing, particularly when it is done by immersion, or by dipping or plunging a thing under water, which was formerly the ordinary way of administering the sacrament of baptism." Now we have the ordinary literal meaning of the word *baptizo*, and the weight of our superstructure rests upon a foundation of granite, as I have already devoted two sermons to giving little more than the bare evidence to the meaning of *baptizo*. What about the baptism of the Holy Spirit? The word *baptizo* here is used in a figurative and not in a literal sense. We speak of men as immersed in care, overwhelmed by adversity and affliction. We understand the poet when he sings, "Plunged in a gulf of dark despair." The body was not plunged in a gulf, but the mind. We understand the poet when he sings, "There is a fountain filled with blood, drawn from Immanuel's veins, and sinners plunged beneath that flood, lose all their guilty stains." There is no literal plunging of the body in the crimson flood, but it is a spiritual or figurative bathing in that flood, an immersion of the soul by faith. But is not the baptism of the Holy Spirit spoken of as a pouring, a pouring out of God's Spirit. I answer no. "And it shall come to pass in the last days, saith God, I will pour out of my spirit upon all flesh,"—Acts, ii. 17. The Greek word for pour is *ekkeo* and not *baptizo*. But the word pour is used figuratively and not literally. God's Spirit is not material or matter. Our bodies are not enveloped or enclosed in the spirit. The pouring out of the spirit could not be called a baptism, any more than the following phrases can be called a baptism. "The Holy Spirit was said to fall upon them." "Christ said,

Receive ye the Holy Spirit." This was not the baptism of the spirit. "And they were all filled with the Holy Spirit." The baptism of the spirit could no more be called a pouring out of the spirit than a filling with the spirit. The apostle says, "We were all made to drink of one spirit." Now the baptism of the spirit would not be the literal pouring out of the spirit, any more than the drinking of the spirit. Baptism does not mean pouring, drinking and filling. What an awkward dilemma people are in who say that, "For in one spirit were we all baptized into one body, and were all made to drink of one spirit." If baptizing meant pouring, falling upon, drinking and filling, we should be in a maze. This is the last subterfuge to which our Pedobaptist friends are driven in their lack of argument, and they will be dislodged even from their frail fortifications. The baptism of the spirit could be called a drinking, a filling, a falling upon, as well as a pouring. God's spirit is not matter it cannot be seen, poured, tasted, drank, and occupy physical space or capacity. But the spirit of God comes down, and the baptism is accomplished. These are all figurative expressions—the pouring, the falling, the drinking and the filling. The pouring is not the baptism, no more than the pouring of the water into the baptistery is any part of Christian baptism. The spirit of God first comes down, and the baptism is accomplished afterwards; as the rains first fill the lakes, rivers and baptisteries before the baptism. The soul is baptized in the Holy Spirit. Man's soul is spirit, and only spirit can be baptized in a spiritual entity and essence. Turn to Luke, xxiv. 49—"And behold I send the promise of my Father upon you, but tarry ye in Jerusalem till ye be endued, *enduo*, with power from on high," clothed with power—revised version. That is envelopment, the immersion, the overwhelming. It is the spirit or soul of man that is baptized, overwhelmed by or in these spiritual essences and energies. That word, *enduo*, endued, means clothed. The Greek word for endued is *enduo*, and is from two Greek words, *en* and *duo*, to enter, to put on, clothe, invest, array, to be invested with spiritual gifts and graces. It is used of the soul in II Corinthians, v.—"We shall be clothed upon with our house from heaven." There is, the expression of soul and spiritual envelopment. We do not have our clothes poured upon us. We do not eat or drink them, but we enter them; they become our enclosure and envelopment; so the soul of the Christian is enveloped in the spirit, and this is an immersion. The baptism of the spirit is the overwhelming influences and energies of the Holy Spirit. Christ is the administrator; may we all receive it. This is the figurative use of the word *baptizo*, which everywhere signifies to dip, immerse, plunge; this is its literal, sacred and classical use, and a figurative use of a word cannot destroy its ground and literal meaning. But is sprinkling a few drops of water upon a man or infant a fitting symbol of the Holy Spirit? Ah, no. An immersion in water—a burial and overwhelming of the body in the liquid element can only

symbolize the baptism of the Holy Spirit. The Greek word for wind and spirit is the same, *pneuma*. The wind is an image of the spirit. In Acts, ii. 2, we are told, "And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting." The outward envelopment and enclosure of the apostles on the day of Pentecost corresponded to the inward enclosure and envelopment of their souls in the gracious energies and influences of the Holy Spirit. Literally, a thing may be immersed in two ways. We may dip it into a liquid or element, or we may place the object to be immersed in a vessel, and cause the baptizing element, water or any other liquid, to rise around it till it is covered or submerged. The shores in classic Greek were baptized when the tide came over them and unbaptized when the tides ebbed. It was not the pouring or the falling upon that would be the baptizing, but the immersion of the object. When I pray for the baptism of the spirit, it is that my soul may be overwhelmed with his influences and energies. But we all understand this to be a figurative expression, as the poet sings, "Plunged in a gulf of dark despair," or Cowper, "And sinners plunged beneath that flood." Allow me to close by quoting Herman Cremer, D. D., Professor of Theology, in his lexicon of the New Testament Greek:—"Baptizo, to immerse, to submerge. The peculiar New Testament use of the word, to denote immersion, submersion, for religious purposes, may be pretty clearly traced back to the Levitical washings." I think I have shown the meaning of this word pretty thoroughly both in classical Greek and in its application to the ordinances of God. If we are Christians, and call Jesus Lord and Master, let us do the things he commands us; not talk of nonessentials and of no importance—that immersionists are exclusive, and are in the minority—God and one man are in the majority. I would rather walk with God than go with a multitude to do evil. Love is the essence of obedience, the fragrance of religion. Obedience is the sweet blossoming out and efflorescence of love in the human life. "If ye love me keep my commandments."



BAPTISMAL CATECHISM.

Question I.—If a person is only sincere, will not sprinkling do as well as immersion? Answer no, as the bible is our guide and not conscience. According to this logic any religious practice would be right, if one were sincere. Prayers to the saints and the Virgin Mary, or doing penance, or using holy water would be right, if sincerity were the test. Saul was sincere in persecuting Christians, but sincerity did not make him right. However sincere a person might be in being sprinkled for baptism could never make that act right or in harmony with the bible. Question II.—Was not trine immersion practiced in the ancient church for baptism? Answer, yes. This custom grew up in the immediate ages after the apostles, but trine immersion was not established by Christ or his apostles. It began at the end of the second century. Beyond Tertullian there is no record of it. Jerome, one of the early writers of the church, presents the truth concerning trine immersion when he says: “Many other things which are observed by tradition in the churches have secured the authority of written law for themselves, as, for example, to immerse the head three times in the font.” Jerome lived in the fourth century, and knew the customs of the early times. There is no authority for trine immersion in the bible. Paul says, “ONE BAPTISM.” Besides, it is certain that early additions were made to this ordinance. The baptized were anointed with oil, tasted a mixture of milk and honey, were clothed in white gowns, with exorcism, insufflation, &c., which were no part of baptism. (Cathcart’s Baptism of the Ages and Nations). Question III.—Were not the ancients baptized naked? The authorities are disagreed upon that point. I am not able to answer categorically. The examples from the catacombs, the mosaics and manuscripts, some of them are naked, perhaps most, and some are more or less robed. However, this is of little importance. The very fact of their undress is an unanswerable argument to their immersion. But one thing I do know, and that is, Christ was immersed, and he requires immersion. The apostles and early Christians would not shock the tastes and sensibilities of their day no more than we would in our day. According to Dr. Withrow and McKay, the naked folks in the tombs must have belonged to their church, as they strain their eyes to see sprinkling. Christ is represented as saying at the judgment, “I was naked and ye clothed me.” Now, I do not suppose that our Lord was absolutely naked. Let people answer this question who know all about it. Question IV.—Have you seen the Rev. Mr. McKay’s book, of Woodstock, on Baptism? Answer, I have, and was greatly impressed with it; but unfortunately for the author, it was made in blissful ignorance of the scholarship

of the age, the history of the past, and of the church of God, to say nothing of the bible, for that it does not touch, and is characterized by verbosity, sophistry, unreliability of statement, audacity of style, and of even the opinions of Pedobaptists. Mr. McKay is a first-class example of a man who shuts his mental if not physical eyes tightly against the light and goes it blind. His acrobatic performances are certainly very amusing and would provoke little more than a smile, if we did not consider the harm he is doing. "To his own Master he stands or falls." Question V.—Was not Jesus baptized as a Jewish priest? I answer no. Christ did not belong to the right tribe to be a Jewish priest. Our Lord was of Judah, and the priests were of Levi. Hebrews, vii. 14—"For it is evident that our Lord sprang out of Judah, of which tribe Moses spake nothing concerning priesthood." No man outside of that tribe could be a Jewish priest. And this is the meaning of the question. Priests were not consecrated in the River Jordan, but at the door of the tabernacle or temple. The priests were washed in water. The Levites as the singers or choir of the temple were merely sprinkled. However, this is all irrelevant, as Jesus was not a Jewish priest. Question VI.—Do Baptists believe that baptism is a saving ordinance? Answer, emphatically, no. But our opponents have persisted in perpetuating and urging this misrepresentation. Baptism is an act of obedience on the part of a professed believer, and a symbol of death and resurrection. To live in neglect of known duty is a sin, and disobedience must deprive even the converted soul of rich and large blessings which it otherwise might enjoy. People who practice infant baptism are the ones who believe in baptismal regeneration, and that baptism is a saving ordinance. Question VII.—Have you read Dr. Dale's works on baptism, classic, Judaic, patristic and Christian? Answer, I have, and regard them as literary curiosities, as I would the products of the taxidermist, a stuffed bird, or a specimen of conchology, a sea shell, or a fossil in a museum. Dr. Dale deserves great credit, however, for striking out a new path, of at least blazing the trees, as he is evidently tired of walking in the path of worn-out and fruitless arguments, worn threadbare by his Pedobaptist brethren; but I was wondering who could ever follow the path of this bold classic adventurer, who pushes on through the mire-holes and tangled thickets with the ferocity of a mad steer, and plunges into the forest and buries himself amid the wild surroundings. To change the simile a trifle. This cometary genius flames through the sky with all the phosphorescent glow of that exceedingly anomalous planet, while it would seem that its long tail would become entangled in the wheels of the solar system and sweep them away. But, alas, the comet glides harmlessly in its strange orbit through the sky—there is no consternation among the stars. Men wonder and prophesy at the peculiar motions and circlings of suns and stars. So when we read Dr. Dale, we felt as though the bottom was going to drop out of the

Greek grammars, and Greek lexicons, and perhaps Greek writers. The cometary genius went whizzing by and it didn't. We drew a sigh of relief and waited for the next fusillade. "But the earth do move," as the colored preacher said. But, seriously, Dr. Dale, with all his great learning and prodigious research, possesses one trait in common with the rest of his Pedobaptist friends, and that is an obliviousness of the scholarship of the world, of the testimony of the Greek-English lexicons, he seems never to have consulted, at most to no purpose, and yet his ponderous tomes of musty literature have not changed the definition of *baptizo*, to dip or immerse, in a single lexicon; his opinion does not weigh as much as a grain of sand in the learned world, which seems to be as oblivious of Dr. Dale's literary vaporings and peregrinations, as he is of the existence of the lexicons. With him, *baptizo* expresses (1) the "idea of complete intusposition, without expressing and with absolute indifference to the form of the act by which such intusposition may be effected, as, also without other limitations." (2) To merse, "In secondary uses it expresses condition the result of complete influence effected by any possible means and in any conceivable way." Now I am just a little doubtful whether the Dr. was not a little or much befogged. He utterly fails to give anything like a clear idea to his readers. What does he mean by such jargon? What blindness and determination to cover up, for he not only obscures the plain and defined meaning of *baptizo*, but he coins two new English words, intusposition and merse, not found in any unabridged dictionary, to cover up and create mistiness regarding a word, when he does not want to understand its meaning. *Baptizo* is not a generic word, or a word with generic meanings, but it is defined by every scholar, to dip or immerse. Dr. Dale must be a monomaniac in misconceptions. He is like a certain fish which surrounds itself with a dark inky fluid and makes its escape from its assailant in the blackness. Dr. Dale presumes upon his reader's ignorance and credulity, and leaves him in ignorance of his meaning, only as he indulges in guesses and speculations. His voluminous writings create voluminous darkness. His efforts, however, are only equal to that other argument urged to turn the force of the lexicons, which say *baptizo* means to dip or immerse, that this word means motion, and nothing but motion, and in the same breath assert it means purification. Which horn of the dilemma, or the trilemma, taking Dr. Dale into the account (for he has complicated the whole question for them) our Pedobaptist friends are willing to adopt; this reasoning is only on a par with that which misrepresents the Rev. Alexander Carson, Drs. Gale and Conant, and other Baptist writers. I am willing to receive the testimony of the lexicons, history and scholarship. Dr. Dale is not. It would seem, if we can only judge at all, that the two new words freshly minted cut the ground from under his own feet and give it to the Baptists, as it would seem utterly impossible to bring anything into the state described

by Dr. Dale without complete immersion. Question VII.—Why was not the word *baptizo* translated into our language, instead of being transferred, as it was into the German and other versions? Answer, King James' translators followed an old Roman Catholic custom of transferring ecclesiastical words from one version to another without translating them, hence, *baptizo*, being an ecclesiastic word, in accordance with this rule was transferred. Question VIII.—What do you think of the Rev. T. L. Wilkinson's book on "Christian Baptism," illustrated, with its ingenious charts and diagrams? Answer, I do not remember to have read before such a tissue of errors and misrepresentations. Mr. Wilkinson is only following in the footprints of Dr. Dale in his Classic, Judaic, Patristic and Christian Baptism already referred to in this catechism. He follows as sees the footprints of his forerunner, which are like those of a traveler on the sand of a desert, half obliterated or covered. Wilkinson has not had originality enough to strike out a new path, but he resolutely and perseveringly holds on to Dr. Dale's, through the thickets and jungles, through marshes and over moors, to get relieved from the arguments of immersionists which are hunting him at every step. Secondly, he possesses the same characteristic of most of his Pedobaptist friends, he can make facts and history and definitions of words in the absence of authorities to suit himself and fit his sprinkling theory. I am sorry to be compelled to say, that he does so with all the audacity and effrontery imaginable, and with so little regard for the truth. He impresses you with the idea that he has a big job on hand to use up immersion and immersionists, and he likely has, larger than he bargained for. Thirdly, he makes one admission which is fatal both to his theory and his argument, and that is, that the primary meaning of *baptizo* is to dip and submerge &c. He quotes the lexicons, and freely concedes its primary use in Greek literature. Then tries to make out it has other meanings; it means everything in general and nothing in particular. He gives a copious list of secondary and figurative meanings, and says the secondary meaning or meanings are the ones in the Greek Testament. Mr. Wilkinson, who told you so much? This is one of your guesses and erratic speculations. Now if *baptizo* means to dip or immerse in Greek, this is its literal meaning; then that settles the question. There can be no secondary or figurative significations which do not conform to that meaning. The New Testament is a Greek book, and the inspired writers would use words in their usual significations or the Greeks could not have understood them. To say that the New Testament writers use words in an opposite sense is wholly gratuitous, and like many statements in the same book, lacking in proof. To say even that the New Testament contains hellenistic Greek does not alter the case. The Jews did not corrupt the Greek language, as a reference to the septuagint will show. The Professor of Greek in Vanderbilt University says that *baptizo* has no such meaning as sprinkle or pour.



Fig. 2.

A BAPTISM IN THE GREEK CHURCH IN RUSSIA IN WINTER.

This cut appeared in the February number of Harper's Magazine, N. Y., for 1869, and also in a book, "The Baptism of the Ages and the Nations," by the Rev. Dr. Cathart.



He was a Methodist and knew almost as much as Brother Wilkinson, or he would not have been Professor of Greek in Vanderbilt University, and it is fair to set the testimony of one Methodist against another, and that professor was Milton W. Humphrey. These are his words,—“There is no standard Greek-English lexicon that gives sprinkle or pour as meanings of *baptizo*.” What becomes of Mr. Wilkinson’s argument? It depends upon his assertion, without any backing from the authorities. It goes for what it will fetch, and that is very little with thinking and unprejudiced people. Fourthly, I am sorry to be compelled also to challenge his statement of facts, for he classifies the Greek church with affusionists or sprinklers, which is not true. This may be accounted for in one of two ways. (a) He is very ignorant and ought not to be writing books on baptism, or he wilfully misrepresents. The Greek church, which is the church of Russia, including the Nestorians with other Oriental churches, all practice immersion, and trine immersion at that, both for infants and adults, which by the way contradicts another of his incorrect statements, that those churches which practice immersion do not baptize infants; the Greeks and Nestorians do, and dip them three times under water at that. To prove my statement I have inserted a cut, a pictorial illustration (Fig. 2) taken from Harper’s Magazine, the February number of 1869, and procured by a traveler through Russia, who was an eye-witness. This cut also appeared in “The Baptism of the Ages and Nations,” by Rev. Dr. Cathcart, of Philadelphia. The traveler who witnessed it says: “About fifty versts from Nijne Novgorod the population of a large village were gathered in Sunday dress upon the ice. A baptism was in progress, and as we drove past the assemblage I caught a glimpse of a man plunging through a freshly-cut hole. Half a minute later he emerged from the crowd and ran towards the nearest house, the water dripping from his garments and hair.” Mr. Wilkinson, you will have to number the Greeks with the immersionists, for such they are as I have already proved. They have a constituency from eighty to one hundred millions, and will swell our ranks. We may also cite an extract from Goar’s Euchologion or Ritual of the Greek Church. “The servant of God is immersed, baptized, in the name of the Father, and of the Son, and of the Holy Spirit, now and ever, and to ages and ages. At each invocation bringing him down, and bringing him up.” Then Mr. Wilkinson must remember that the entire church, Apostolic and Roman Catholic, practiced immersion for 1,300 years, and only pouring in cases of sickness and death. So you will even have hard work to outvote us. You will have to modify that wonderful chart or mix in it a little truth, then people will be able to see at a glance the true state of affairs. We might say that the Pagans outnumber the Christians, Roman Catholic and Protestant, but that argument does not say that they are right and we are wrong. I have seen a chart somewhere like that. I do not believe that Mr.

Wilkinson is prepared to accept his own logic. Let us stand by the word of God even though we be in the minority, as majority and might do not make right. Fifthly, in regard to the River Jordan, Mr. Wilkinson tells us it is so deep, rapid and muddy, that it is dangerous to baptize in. According to his own theory and pictures, people were in the water up to the waist. It is a wonder that the water did not sweep them away. Dr. Talmage baptized, immersed, a man in Jordan and got out alive in his recent trip to Palestine. Dr. Schaff bathed in the water and got out alive, as hundreds of others have done, as Naaman the Syrian did. When I was a boy, the old argument of the sprinklers was, the River Jordan was too shallow for immersion, too little water. Lieutenant Lynch was sent to the Holy Land, explored the Jordan, its sources and tributaries, and found an abundance of water. Now there is too much water. Too much for the sprinkling argument we are constrained to confess it is too deep and too rapid. This is the old anti-immersion dodge to keep people from obeying God. But which argument of the Pedobaptists are we going to accept, for they are all the while changing, the one that made the Jordan too shallow for immersion, or too rapid and deep. But they are off the same piece. But soberly, did you never hear of the fords of the Jordan, where people waded the stream in safety, and where there was ample room for baptizing? And did you never hear of Naaman's going down and dipping, baptizing, himself seven times, and getting out alive? The word is *baptizo*, the same as used for the ordinance. How does this agree with Wilkinson's statement, "But the fact is, that there is no recorded instance from the pen of any Greek writer, where they ever baptized a person in this way, except with the express intention of drowning him, and there is no such case on record where they did not succeed." The fact is nothing of the kind, it is one of Wilkinson's fictions. Naaman baptized himself seven times in the Jordan and got out alive. Holfernes baptized herself at the fountain and got out alive. Chrysostom says, "For to be immersed, baptized, to sink down, then to emerge. Chrysostom must have missed a great deal, that he did not live in our day to have Revs. McKay and Wilkinson to instruct him. All this false syllogism is on a par with Wilkinson's play on words, when he says, "A thing as soon as it is taken from the water is unbaptized." What jugglery. As soon as the minister stops sprinkling the baby, it is unsprinkled. The idea of emersion is not expressed by the word *baptizo*, but is determined by the circumstances. A human being put into the water and not to be drowned would immediately be withdrawn. Red hot iron is plunged into water to harden it; it is taken out for use. People immersed in the waters of baptism are taken out to complete the symbol of death and resurrection. This is only quibbling; the word *louo*, to bathe or wash in its etymology, does not express the idea to take out. The word *lantizo* has nothing in its etymology signifying that the time comes

when the act of sprinkling is complete. Take the Greek word *esthio*, to eat. There is nothing in the etymology of this word, how much or how long a man shall eat. Whether he will eat the Lord's Supper or be a glutton. The fact is, all these words denote actions which begin and terminate, the same as *baptizo* and their meaning, beginning and conclusion are determined by the circumstances, and there is no difficulty where one does not wish to evade the truth. Sixthly, Dr. Dale, Messrs. McKay and Wilkinson exhibit no scholarship, nor prove themselves original investigators of Greek classics, as they have recourse to Dr. T. J. Conant's *Baptizein*. Seventhly, I am sorry to see them misrepresenting Conant, Dr. Dale and the Rev. Alexander Carson, when they fail to answer a single argument. Eighthly, I wish to reply to another argument advanced by Mr. Wilkinson, which is so strangely misleading to the unsophisticated and the young concerning the populousness of Jerusalem and Judea in the days of our Lord. He asserts it to have been about 3,000,000, and that this was according to Josephus who flourished in the year about A. D. 35. This is another unreliable statement, to put it mildly. Hebrew and Greek numerals are not always trustworthy and satisfactory, as any scholar will tell you. Josephus is giving an account of the feast of the passover in the days of Cestius Gallus, held in Jerusalem, and previous to the destruction of the city. The 3,000,000 Jews from all parts of the then known world, Europe and Asia, and not the settled inhabitants of Judea and Jerusalem, and this would be about the year 70 or thereabouts, the destruction of Jerusalem. Wars of the Jews, chap. xiv. page 464, "While Cestius Gallus was president of the Province of Syria, nobody did so much as to send an embassy against Florus; but when he was come to Jerusalem, upon the approach of the feast of unleavened bread, the people came about him, not fewer in number than 3,000,000; these besought him to commiserate the calamities of their nation, and cried out upon Florus, as the bane of their country." This was after Christ and just before the destruction of Jerusalem. John the Baptist did not have this great crowd to baptize as they came from all parts of Europe and Asia, and the evangelists are merely speaking of the multitude from Jerusalem, Judea, and around the Jordan. It is stated by those who have travelled in the Holy Land the way they baptize there is, companies of fifty to one hundred enter the waters of the Jordan at once to a proper depth, then the minister pronounces the baptismal formula, and they all stoop down and immerse themselves. It would not take long to immerse a large population in this way. Immersion can be administered as rapidly and decently as sprinkling has often been demonstrated. It may be needless to add that immersion is the baptism of the Nestorian and ancient Coptic churches of Egypt. Their baptisteries and baptismal fonts are an interesting study. I refer the reader for proof of this to a work entitled, "The Nestorians and their Rituals, with the narrative of a Mission to Mesopotamia and

Cordistan," by the Rev. G. W. Badger, in two volumes—the ritual of baptism. "And the priest shall dip him three times, he dip him over the head so he is immersed." Says another, "Immersion is the only form of baptism recognized by the Christians of Alexandria." (See *Ancient Coptic Churches* by Alfred Butler, M. A., vol. ii. page 267.) There is this difference between the Nestorian and Coptic Churches in the manner of the immersion. They are all agreed that immersion is essential to the validity of the sacrament. The Nestorians dip the child three times over the head. The Coptic Churches for the last three hundred years have dipped the candidate, first to the middle, the second dipping to the neck, and the third time the child is dipped over the head, is totally submerged. The Armenians and some eastern communities mingle aspersion with the baptismal rites of immersion, but not without immersion. All the ancient canons and customs enjoin immersion as the very essence of the ordinance. The sprinkling is not the baptism, but the immersion and the trine immersion. But do not these Oriental churches practice infant baptism? We answer yes, and also infant communion, and there is no warrant for either by precept or example in God's word. Let us have a "Thus saith the Lord."



THE BAPTISM OF CHRIST.

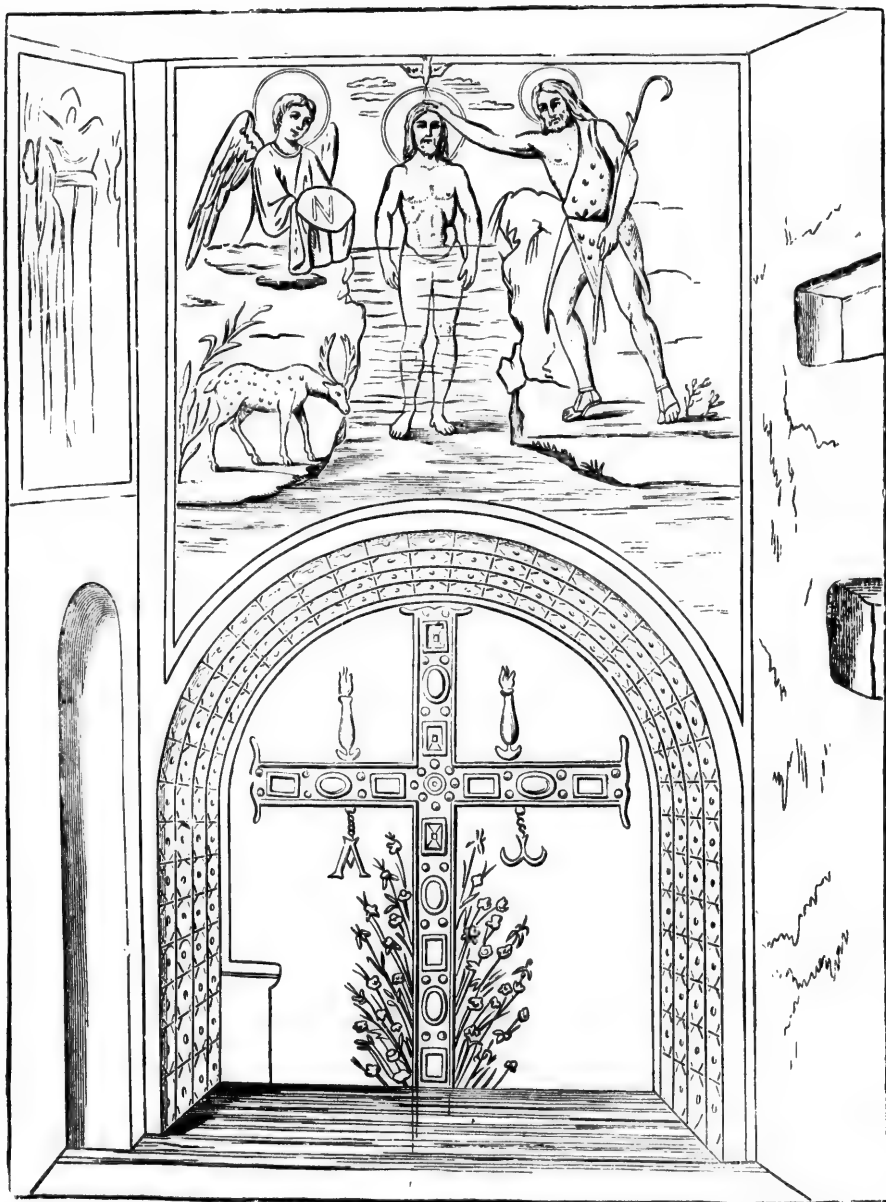


Fig. 3.

FROM THE CATACOMB OF SAN PONZIANO.

Supposed to be one of the oldest frescoes of our Lord's baptism.

THE ARCHÆOLOGY OF BAPTISM.

The study of baptismal frescoes or pictures in the catacombs of Rome, or the ancient burial places of the early Christians, and on the walls of the ancient baptisteries, baptismal fountains, early manuscripts of scriptures, psalteries and church books, as well as the size, shape and design of the old baptisteries, is a most instructive study. But one thing needs to be kept in mind in a study of those ancient pictures and structures, that they vary, change and conform to the ideas and customs of the church in the age of their creation; so that the symbolic pictures of the catacombs must reflect error as well as truth; so that the archæology of baptism, which would be baptism in art, could not be scripture, or have the authority of Holy Scripture no farther than it conformed to the commands and examples of scripture, while the tastes and idiosyncrasies of the artist would be superadded to the notions of the age in which they were made. Then a few things are to be borne in mind in the study of the important subject of archæology. (1) That those catacomb pictures are of an uncertain date. A few archæologists ascribe the origin of some of them to as early a period as the second century, and others to a much later age. Among the oldest and most remarkable of the baptismal paintings is that in the catacomb of San Ponziano, outside of Rome, in the Chapel, called Cappella del Battisterio, and given in this volume. (Fig. 3.) Upon the wall is the painting of Christ's baptism. This picture represents Christ in a nude state according to ancient art, in water up to the waist in the River Jordan, and upon his head rests the hand of John the Baptist, standing on the shore. On the other shore an angel is seen upon a cloud, holding the Saviour's robe; the Holy Ghost like a dove descends and alights upon the Redeemer. John places his hand upon the head of Christ to immerse him. A hart is also seen on the shore and looking fixedly at the water, the symbol of the catechumen ardently desiring the waters of baptism, according as Jerome says in his commentary on the forty-second Psalm. Below is painted on the wall a cross set with precious stones, and ornamented with flowers and leaves, and two candlesticks. The cross descends into the water, completing the symbol of death and resurrection. According to Boldetti these paintings belong to the fifth or sixth century. (See Cote's Archæology of Baptism.) Again in the catacomb of Santa Lucina is a painting of the baptism of Christ outside of the walls of Rome. John the Baptist stands on the shore, and holds out his hand to the Saviour and assists him in ascending the brink of the river. Christ is in a state of undress, and in the water up to his waist. No one can doubt that the language of these pictures is a testimony to immersion. The fact of being in the water

at all, and up to the waist, could suggest no other idea than baptismal immersion to an unprejudiced mind. In the catacomb of St. Callixtus is another fresco of baptism. A youth stands in a wide expanse of water above the ankles; his body is enveloped in a spray of some kind. He, too, is in a nude state. The baptizer lays his right hand upon the boy's head to immerse him. A man on the shore pulls a large fish out of the water, which could not have floated in a depth of water less than twelve or eighteen inches. The expanse of water, the undress of the candidate, and the fish, are all symbols of the boy's immersion. De Rossi, the author of *Rome Sotterranea*, thought he found a case of baptismal affusion; but Father Garrucci, a learned archaeologist, who is preparing a magnificent work on the history of Christian Art, says that "the youth, quite naked, is entirely immersed in a cloud of water, and that this bath is represented by streaks of greenish paint thrown with a brush around the body and above the head of the person."—Cote's *Archæology of Baptism*. There is another baptismal picture in the same series. A boy in water to the ankles. A man smites a rock from which gushes an abundant supply of water. Another catches a fish, and the boy is baptized. There is no spray of any sort around the body or the head of this boy. As we shall have reason to refer to some of these pictures further along we pass on in our discussion. (2) We must keep in mind that those catacombs were not only said to be the burial places of the early Christians, but the burial places in some instances of the Pagans, for some of their emblems have been found on the walls. Notably, we see the river god as a witness of our Saviour's baptism in some of the old frescoes or mosaics on the baptistery of St. John of Ravenna. (3) We need to remember that archaeology must agree with philology and history in a study of baptism. The Greek *baptizo* is shown to mean to dip or immerse in all the history of the Greek language, classic and sacred. All respectable church historians are a unit in testifying that immersion was the universal practice of the church for thirteen hundred years. Now these witnesses cannot and will not contradict each other. Hence we find the archaeology testifying to the primitive baptism of immersion. Those tombs and mosaics are not in favor of sprinkling or pouring. (4) Those pictures do not always mean what they seem to on the surface or at first appearance; they must be carefully and patiently studied; that they are highly allegorical and symbolical is evident. A few hours study are not sufficient to grasp their meanings. De Rossi, Garrucci, and others, have spent many years in archaeological investigations. To illustrate my meaning, when I say those paintings are allegorical and emblematical, we may instance the picture of the Lord's Supper found in one of the catacombs. It is represented as being celebrated with bread and fish, in particular with fish. There is no wine or chalice upon the table. No bible student believes for a moment that the holy communion, instituted and commanded by our Lord, was celebrated

with fish, and without the fruit of the vine. We are told, "Jesus took bread;" "He took the cup, saying, this is the New Testament in my blood." There was no fish upon the table. But the painting is allegorical, and not intended to represent the actual emblems or things done. The fish was a representation of Christ, and is placed there to represent him by one emblem. Again, Noah's ark in the catacombs is represented as a box of about four feet square, and Noah is in the open chest. But that is allegorical like all the pictures of the catacombs. Now in all the baptismal pictures of the catacombs the candidate is in the water, in a vast expanse, over the ankles to the waist, and in some ancient pictures and mosaics to the neck, mostly in a nude state. Now those paintings cannot be explained upon the theory of sprinkling; the circumstances do not harmonize with sprinkling. Persons do not take off their clothing, either wholly or in part, or go into the water up to the waist and even to the chin, to be sprinkled. (5) We must bear in mind that those frescoes and mosaics were for the most part painted upon the walls of the catacombs and baptisteries by Greek painters. Bear in mind that the men who placed those pictures there were Greek artists. We may refer to such excellent authorities as Parker and Tyrwhitt. Greek art was born and flourished in the days of Phidias. The Renaissance found Greek art in ruin and decay. Various streams of art had flowed down through the ages, and Grecian art had conquered. Now Grecian pictures cannot contradict Greek philology and church history. Immerse is the unquestioned meaning of the Greek word *baptizo*. Historians say that immersion was the practice of the church through all those ages in which those pictures were placed upon the walls of the catacombs, the ancient baptisteries, baptismal fonts, early manuscripts of the bible, psalteries and church books. Now, that being the case, the paintings of baptism in the catacombs of Rome must harmonize with philology and history, as the archæology of baptism must harmonize with the aforesaid science and plain facts of history. For the painting of a nation never did belie or contradict the language and history of a nation. The baptismal pictures of the catacombs and even St. Sebastian all harmonize with immersion and only immersion, and can be explained upon no other hypothesis. It may be interesting to the reader to notice other pictures of immersion. In the ancient Basilica of St. Clement at Rome, by excavating below the modern church of the same name, there is a painting on the southern wall, near the western angle, a picture of an archbishop, with the Greek pallium, immersing a young man of barbaric type. It is a supposed picture of St. Cyril. The young man is in water to the waist, the bishop lays his hands upon his head to immerse him. There is also a picture of the eighth or ninth century representing immersion, which belongs to a manuscript in the large library of Minerva at Rome. The Redeemer stands in water up to his neck; John the Baptist places his right hand upon the Saviour's head

to immerse him, or in blessing him before the immersion, and in some instances after, while ministering angels may be seen on the side of the stream. The inscription beneath the painting reads thus, "*Qui pedibus super te ambulavit, et a Johanne in Jordane in te baptizatus est.*" There is nothing but immersion. English—"Who walked with his feet upon thee, and was baptized by John unto thee in the Jordan." We find baptismal scene after scene upon the ancient manuscripts of the bible and also in those diptyches or church books, some as high as eight or ten, and even more upon a single manuscript. Archæology shows no sprinkling till after the ordinance of baptism had been changed from immersion to sprinkling, and strange as it may seem, down to the thirteenth, fourteenth and fifteenth centuries archæology is a witness to the primitive baptism, immersion. I may safely leave this part of the subject and proceed at once to another part of our subject and give a brief review, and answer some of the so-called arguments put forth in books from the pens of Revs. McKay and Wilkinson. And in this connection we may (1) advert to those baptismal frescoes or pictures in the catacombs and mosaics of baptisteries. For a more complete discussion of this subject, the reader is referred to De Rossi, Garrucci, the Rev. Nelson Cote's Archæology of Baptism, and to the Rev. Dr. Thomas Armitage's History of the Baptists. This historian refers to the baptismal paintings in the catacomb of St. Callixtus of Christ's baptism. He describes it thus: "The nude figure stands in water only slightly above the ankles; but his undress, as well as the expanse of the water are symbols of his immersion, without regard to the depth of the sheet; for why should the artist place him in the water at all, to pour water on his head." The youth standing at his full height. Father Garrucci, a learned archæologist, writes of this picture, "The candidate has only his feet in the water. The water, then, in which one must be immersed is not in fact literally represented, but indicated by the sign." Numbers six and seven, given by Armitage and Garrucci, are strikingly symbolical and allegorical representations of the views held by the ancients in regard to immersion as the true baptism. From the catacomb of St. Callixtus are given frescoe paintings on the walls of the Crypt. "A man striking a rock with a staff, from a spring thus opened a fisherman catches a fish on a hook. The same spring serves as a baptismal font, in which the man baptizes the boy, standing before him, and laying his hand on his head. There is no sprinkling or pouring. Hilary, Augustine and Optatus do the same, the latter calling the baptismal waters, Piscina, a fish-pond." The fish is a symbol not only of Christ, but of a Christian, and therefore of baptism, in the Roman catacombs. The fish lives in the water as its native element, so the newly immersed candidate was "to be" another fish caught, a disciple drawn out of the waters of baptism which flow from the smitten rock. This is an allegorical idea, but allegory and symbol prevail throughout all those vaults of the

dead. The fish are in the water, and represent unquestionable immersion. No amount of baptismal pouring or sprinkling can keep the fish out of the water. The symbol cannot be explained away. Dr. Withrow, and Revs. McKay and Wilkinson have not done so. Why do not some of those men, who fly to the catacombs as their last subterfuge when driven from every other, tell us about the symbol of the fish? In the works of De Rossi compiled by Revs. Northcote and Brownlow, part second, pages 50 and 60, in speaking of the common fresco of the fish as an emblem of baptism, has much to say about it. "An expression in art in the mosaic pavement of the baptistery at Pesaro of the age of Justinian, where we see a figure partly of a man, partly of a fish, with a legend, '*Est homo non totus, illedius sed pices ab imo,*' telling us that he is not wholly a man, but a fish in all the lower parts of his body, clearly implying that as he emerges from the laver of the New Birth (the baptismal waters), he will altogether cease to be a fish, and become a living man." That fish is the emblem of immersion, and as that fish was wholly in the water, so the candidate for baptism was wholly buried in the waters of baptism. There is a picture of a man baptizing a boy old enough to believe the gospel. There is not a fresco painting in the catacombs of infant baptism, even in St. Sebastian. Tertullian said of all Christians, "that we are little fishes born in the water after the example of Jesus our fish." The fishes spawn, or are born in the water. The baptized were completely immersed in the water, and were said to be born in the water. Pouring or sprinkling could not fit this description. Sprinkled people are not in the water. While the ancients attached a saving efficacy to baptism, which is not scriptural, yet the fish born in the water could mean nothing but immersion. This symbol of the fish seems to be the key to the baptismal frescoes. The same work says, page 91, "And that we must understand this picture, and that other miracle wrought on a paralytic at the pool of Bethesda, which Tertullian and others have interpreted as typical of the healing of baptism." The paralytic was to be put into the pool, as persons are put into the waters of baptism. On page 93 there is an allusion to the ancient epitaph of St. Abercius and of Autun in both of which there is a natural and easy transition from the waters of baptism to the Heavenly Fish of the Holy Eucharist. To prove there are no frescoes of infant baptism in the catacombs, and none have been produced, page 95 of the same work says, "Just as the person receiving baptism is a mere boy, or a very young man, not because the artist intended to denote some one determinate person, who was really of that age, but because youth is the time of baptism, and it was even customary to call neophytes, of whatever age they might be, *infantes* or *pueri*,"—infants or children; old men and women would be called infants. There was the doctrine of baptismal regeneration fast growing and spreading in the early ages inducing two tendencies, (1) to defer one's baptism to the dying hour that the sins

of a lifetime might be washed away in baptism; (2) which led to the adoption of infant baptism, both unscriptural practices; but the history of sacred art lifts its voice in favor of believers' baptism. The fish is a constant emblem of baptism in the catacombs, and that of immersion, and nothing else. If our Pedobaptist friends should tell the whole truth they would be as uneasy as a fish out of water. There is not a case of sprinkling or pouring in the catacombs. Dr. Withrow does not produce one. (Fig. 3) His picture is of immersion. De Rossi says, that picture does not go back farther than the seventh century. Jesus stands in water to his waist; John stands on the shore; an angel is a witness; one of the hands of the baptizer rests upon the Saviour's head either in the act of immersing him or blessing him after the immersion. There is no water being sprinkled upon Christ. The dove, the emblem of the Holy Spirit, hovers over the Saviour's head. A hart is gazing intently at the water. Another picture of the Redeemer's baptism is given by McKay and Wilkinson. (Fig. 4)



Fig. 4.

MOSAIC FROM THE BAPTISTERY OF ST. JOHN, RAVENNA.

Jesus stands in water to the middle in the Jordan. A mosaic from the baptistry of St. John of Ravenna. The horned river god is a witness; in the water is a cross which completes the symbol of death and resurrection. John the Baptist is represented as pouring something upon the head of our Lord. The dove descends and hovers over the head. But let me tell you something else about those baptismal frescoes which these men fail to tell, and it would not be good for their theory to tell. Following the bap-

tism in the early church was the anointing of the person, the pouring of the anointing oil or unction upon the head. This was the custom of the medieval church, an addition to the ordinance, and no part of baptism. This is the custom of the Greek, Nestorian and Coptic churches to this day. Tertullian says, "We are according to the ancient custom anointed with a blessed unction, as the priests were wont to be anointed with oil from the horn, and the unction running down our flesh profits us spiritually in the same way, as the act of baptism itself carnal, because we are plunged in water, has a spiritual effect in delivering us from sin. (a) Tertullian, one of the oldest of the church fathers, knew the customs of the church. (b) He speaks of the immersion and the pouring of oil upon the head. (c) He distinctly tells us that the pouring was not the baptism. (d) Baptism in art reflects those early customs. John is not pouring water upon the Lord's head, but oil. The dove did not descend at Christ's baptism until after the immersion, and the dove represents the baptism of the Holy Spirit. The boy, that Mr. Wilkinson gives as an example of affusion, is explained by Garrucci as a case of immersion and has already been explained. The baptizer's hand is laid upon his head. There is no vessel of pouring in his hand, either containing water or oil. The spray represents his immersion. He stands in an expanse of water over the ankles. A man sitting on the opposite shore pulls a large fish from the water. Large fish do not live in very shallow water. The Rev. Wilkinson does not give that part of the picture, and yet it is a part of the symbolism. The boy is in a nude state. The spray around him does not fall from the baptizer's hand. It flies upward and has no apparent source. Dr. Armitage is not sure whether it is a realism or a symbolism. It is not a nimbus or an aureola. Pouring is entirely out of the question. One thing we do know by applying a principle of catacomb interpretation. It is an allegory or a symbol. Armitage thinks it represents the baptism of the Holy Spirit and fire following the immersion. Father Garrucci says, "It is a case of immersion." But to keep to our subject. We have proved from Tertullian that oil was poured upon the candidate's head after the immersion. Let us hear Tertullian a little further. "Then the hand is laid on us, inviting the Holy Spirit through the words of benediction, and over our cleansed and blessed bodies, freely descends from the Father that most Holy Spirit." Now Tertullian's words and that baptismal fresco agree. That is not water in Messrs. McKay and Wilkinson's picture, it is oil, which was poured from a vessel upon the candidate's head, before his leaving the water. The ancient ampulla, or anointing vessels which held the sacred oil, were of various shapes and designs, and were made of gold and silver and other costly materials. Gold and silver doves filled with an anointing oil were suspended over the ancient baptisteries, while from the beak of the dove flows the precious unction. Those doves were not filled with water; they represented the Holy Spirit, and

the oil was a symbol of the Spirit after the immersion. The Alba, a picture of which is given in this work, (Fig. 5) is also from the catacombs and is full of oil, which is

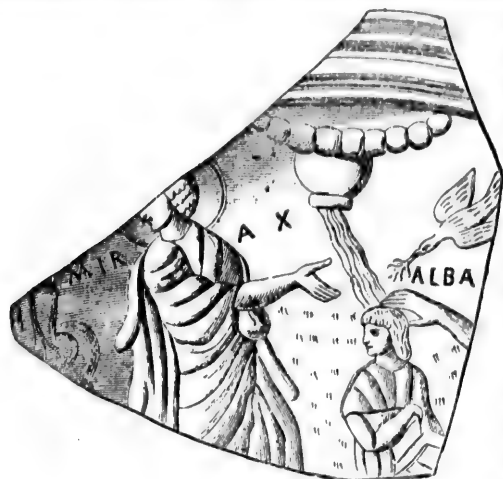


Fig. 5.

FROM THE CATACOMBS.—THE ANOINTING OIL
POURED FROM THE ALBA UPON THE GIRL'S HEAD
AFTER HER IMMERSION, ACCORDING TO THE CUS-
TOM OF THE ANCIENT CHURCH.

would be washed off by the water, 'tis certain that which Tertullian speaks of the ancient discipline—after the person was baptized. The anointing took place before and after the immersion and the whole service was finished by binding a white linen cloth around the head of the immersed to retain the oil for a week afterwards." Of course sprinkling would not have washed off the oil. Those men who imagine they have seen pouring in the catacombs of the ancient mosaics or pictures of the baptisteries have seen the ampulla or the glass of Alba, the anointing vase, pouring oil after the immersion, and not a case of pouring or sprinkling of water in the catacombs. I challenge them to produce their case. We don't want guesses. Rev. Dr. Philip Schaff, one of the best church historians and the chairman of the American committee on the revision of the bible, and a Presbyterian, on an ancient work, "The Didache or The Teaching of the Twelve Apostles," has something to say about those catacomb pictures of baptism. He says, "The oldest baptismal pictures in the Roman catacombs may be traced back to the close of the second century. They are rude and defaced and have no artistic merit, but considerable archæological value and furnish monumental evidence of the mode of baptism, (the various archæologists differ from Dr. Schaff as to the age of those pictures,) which prevailed at the time." They are on the walls of the crypt of Lucina, the oldest part of the catacomb of Pope

poured upon the girl's head after her immersion, and is to the point. One baptistery has been found with a large central standard and a capacious receptacle for the anointing oil. Dr. Cave, quoting from St. Cyril, says :—"Office of anointing was an ancient symbol both of being designated to them, and interested in them, and no time was more proper for it than at his baptism when the name of Christ was confessed upon him. That the person baptized was anointed the second time, indeed, whatever becomes of the unction that was before his immersion which

St. Callistus, on the via Appia, and in two of the six so called chambers of the sacraments of the cemetery. The art of painting can only exhibit the beginning or the end of the act, not the entire process. But as far as they go those pictures confirm the river baptism prescribed by the *Didache* as the normal form, in imitation of the typical baptism in the Jordan. They all represented the baptized as standing in a stream, and the baptizer on dry ground; the former nude, the latter more or less robed. These two facts prove that immersion, total or partial, was intended, otherwise the standing of the feet in water would be an unnecessary superfluity, and the nudity an unjustifiable indecency. Pouring is confirmed in two of these pictures (the pouring of oil already referred to in the case of the mosaic from the baptistery of St. John of Ravenna, Fig. 4) but in connection with partial immersion, not without. The oldest of these pictures represents the baptized as coming up out of the water after the immersion which reaches over his knees, and joining hands with the baptizer, who is dressed in a tunic and assists him in ascending the shore. Schaff says of the fresco in the catacomb of San Ponziano, (Fig. 3), "Christ stands undressed in Jordan with the water up to the waist, and John the Baptist from a projecting rock places his hand upon the head of Christ to immerse him, while the dove descends directly from the open heaven. In a mosaic at Ravenna Giovanni in Fonte from the year 450 the same scene is represented, but John the Baptist completes the immersion by pouring water with his right hand from a shell upon the head of Christ. Two other pictures in the catacomb of St. Callistus, the second oldest next to the first given above, represent the baptism of young catechumens by the immersion of the feet supplemented by the pouring or some action on the head. Dr. Schaff is not very certain of the pouring or act being done, but it is certain that it is the pouring of oil after the immersion. The first picture is a naked boy, about twelve or fifteen years, stands only ankle deep in a stream, while the baptizer wearing a toga, and holding a roll in his left hand, lays his right hand on the head of the candidate, either pouring water or ready to dip him or blessing him after the ceremony. In the second picture the boy stands likewise in the river naked and is surrounded by a spray of water as in a shower-bath, or as Garrucci says, "he is entirely immersed in a cloud of water. The sprays are thrown in streaks of greenish color with a brush around the body and above the head." (The first boy referred to has no spray of any kind around him. No water or oil is being poured upon him. The hand of the administrator rests upon his head as he stands in the water to dip him.) The baptizer lays his right hand on the head of the baptized, while another man, whose figure is mutilated, in a sitting posture draws a fish from the water. From these pictorial representations we have a right to draw the inference that the immersion was as complete as the depth of the accessible stream or fount would admit; and that defect, if any, (and there was none)

was supplemented by pouring water on the head. In one of the catacombs, the cemetery of St. Pontianus, there is a baptismal fount fed by a current of water, about three or four feet deep and six feet across, and approached by a flight of steps, (deep enough for immersion). In the Ostrianum cemetery, not far from the church of St. Agnes on the via Nomentana is the traditional spot of St. Peter's baptisms, called *Ad Nymphas S Petri* or *Forms S Petri*. River baptisms ceased when baptisteries began to be built in the age of Constantine in or near the churches with all the conveniences for the performance of the rite. They are very numerous especially in Italy. They went out of use when immersion ceased in the west. The last is said to have been built at Pistoia in Italy, A. D. 1337. Dr. Schaff finds immersion in the catacombs McKay and Wilkinson do not. McKay is a Presbyterian and so is Dr. Schaff—a greater one. The Arian baptistery at Ravenna has a mosaic of immersion with no pouring of oil or water. The pouring is of oil in St. John's at Ravenna, as we have already shown. The evidences to immersion are everywhere in ancient sacred art. The pouring was no part of the baptism. The oil is poured from the *Alba*, which was over one of the baptisteries or streams, on the girl's head after her immersion. This picture is from the catacombs and explains the picture from St. John's of Ravenna. See the *Alba*, Fig. 5. The girl is standing in the water to the waist, while the oil is falling upon her head. The ancient manuscripts, psalteries, and church books give numerous pictures of baptism of various ages and dates, by far too numerous to mention, and they are invariably of immersion. The baptisteries of St. Sophia, the Lateran at Rome, Arian at Ravenna, St. Marks at Venice, with that connected with the cathedral at Milan, and all over Italy are of immersion. It might be interesting to read the testimony of the "Didache, or the Teaching of the Twelve Apostles," relative to baptism, edited by Dr. Schaff, who says it is older than Tertullian or Irenæus, or the Ignatian Epistles, or Hermas the Shepherd. However this may be, a grain of allowance must be made, as its authorship is unknown and it is dateless. (a) It is not as old as the Gospels and Epistles, and is not of co-equal authority. (b) It doubtless originated in the second or third century, as it teaches baptismal regeneration as in cases of emergency, sickness and death, or in the absence of the facilities for immersion; it would change God's ordinance from immersion to pouring to save people. (c) There is not a trace of infant baptism in the document, only as the germ of baptismal regeneration always has that look. But there is no infant baptism in the Teaching. (d) It is merely quoted to show what the practice of the church was in that remote age of antiquity from whence the document came. (e) It came into existence after pouring was recognized in cases of emergency, already referred to. I will give it. "As regards baptism, baptize in this manner. Having first given all the preceding instruction, on the way of life and on the way of

death, chap. i. 6, "Baptize, *eis*, into the name of the Father, and of the Son, and of the Holy Ghost, in living, running water. But if thou hast not living water, baptize *eis*, into other water; if thou canst not in cold, then in warm water. But if thou hast neither running nor standing, neither cold nor warm water in sufficient quantity for immersion, pour water on the head three times into the name &c. But before the baptism, let the baptizer and the candidate for baptism fast. (1) No infant baptism in the teaching, as instruction previous to the ordinance is enjoined and the candidate is to fast. (2) Immersion is the rule, and the invariable rule, wherever it was



Fig. 6.

MOSAIC OF 7TH CENTURY. ST. MARKS AT ROME.

possible, and it is possible wherever man can live. (3) Pouring is the exception and is only allowable strictly speaking where there is not sufficient water for immersion, and there is water for immersion, either running, standing, cold or warm water wherever men live. (4) Immersion, according to the Teaching, is in the catacombs of Rome, as seen in the mosaics and frescoes on the ancient baptisteries and manuscripts. (5) Exceptions to a rule could not possibly set aside a positive injunction. (6) Pedobaptists do not follow the teachings of this venerable document. If they did they would baptize believers, and practice immersion, and the baptismal controversy would be at an end. In Fig. 6, we give a mosaic of our Lord's baptism from St. Marks at Rome, and belonging to the seventh century. There is no oil, wax, exorcism, or insufflation connected with this picture. It is immersion. Again in Fig. 7, we give a mosaic of baptism in the thirteenth century. The candidate is in water up to the breast, the baptizer lays his hand on his head to immerse him. The angels hold the garments of the baptized. This is one of the unquestionable cases of immersion. The ancient artist has sometimes, in addition to the baptismal immersion,

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Fig. 7.

BAPTISM IN THE 13TH CENTURY.

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given us the pouring of the oil, or anointing which followed the baptism in the medieval church, and is the rule of all Oriental churches to this day, and which has sometimes been mistaken for baptism itself. Allow me to give two other illustrations. Fig. 8, "Baptism of the Eunuch by Philip." This is from the Barberini Library at



Fig. 8.

BAPTISM OF THE EUNUCH BY PHILIP.

Rome. In this library there is a Greek psalter of the eleventh century, which contains a picture of the baptism of the eunuch. The eunuch is standing up to his neck in a pyramid of water, the usual form in the earliest representations of Christian baptism. Philip is clothed in purple. Close by the two are seen in a chariot with four horses driving away at full gallop. This painting exists also in a Byzantine MS., in quarto of the eleventh century, in the British museum. Cote's *Archæology of Baptism*, page 41, (Fig. 9), is a picture of baptism administered by John to Jewish con-



Fig. 9.

BAPTISM OF JEWISH CONVERTS BY JOHN.

verts, and taken from a MS. of the eleventh century, in *Bibliothèque Nationale* at Paris, and is interesting from the fact that the candidate is fully immersed in water,

which is piled over his head, while other candidates are either robing themselves after baptism or disrobing for the rite. In a study of the archæology we may conclude as follows: (1) There is nothing but immersion in the Roman catacombs. (2) There is nothing but immersion in the ancient frescoes and mosaics, including the fresco of St. John's of Ravenna, with the anointing oil poured upon the head after the immersion and according to the glass of the Alba. (3) That the ancient baptisteries are in favor of immersion and could have been constructed for no other purpose. (4) That the ancient MSS., and psalteries and church books bearing pictures are of immersion, and not affusion. From this it is reasonable to conclude that the voice of impartial archæology is in favor of immersion.



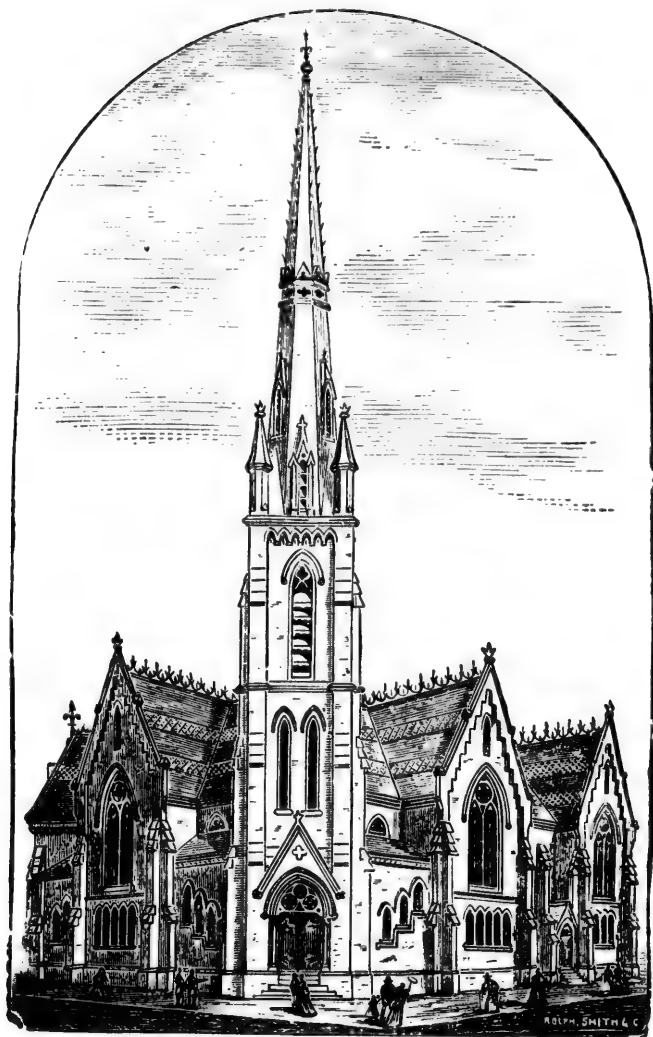
REASONS WHY I AM A BAPTIST.

“What is truth?”—St. John, xviii. 38.

This should be the honest, sincere inquiry of every true man, especially of every Christian man. Not in the temper of the truckling, temporizing, vacillating Pilate, who seemed devoid of all individual and manly conviction, who in the same moment would please Christ and his enemies. A Christian should be able to give to every one that asketh him a reason for his hope with meekness and fear. I intend to spend this hour in giving you as concisely and cogently as I can the reasons why I am a Baptist, and in doing so I would disclaim all invidious remarks; our motives should be actuated by love and charity. But there are reasons which constitute us Baptists, which we have no right to ignore, and which the world has a right to demand and know, and which we in the interests of truth ought to joyfully give. (1) Of all Baptists are agreed with all other evangelical denominations in regard to the great body of fundamental truths of the Christian system, such as the being of God, the inspiration of the scriptures, the Trinity, the fall of man, the moral depravity of all the race, the atonement through Christ, the regeneration by the spirit, the resurrection of the dead, the endless happiness of the righteous, and endless punishment of the wicked. But Baptists believe that no doctrine or ordinance taught in God's word is non-essential to obedience and a correct faith, as men have not been able to discover the material utility of a thousand objects in the universe, in the earth beneath or the sky above, the air and the sea, yet they all unite to constitute the globe what it is for the habitation of man, so God's complete circle of truth tends to minister to the entire spiritual nature of man. But there are doctrines which have characterized and distinguished Baptists through all the ages, from the days of John the Baptist, our illustrious founder, to the present time; truths or principles of which we are not ashamed but of which we may be justly proud, if we glory in the Lord. (2) Baptist churches are distinguished from other religious bodies by making the scriptures their only rule of faith and practice of doctrine and duty so that whatsoever is not contained therein or can be proved thereby is not binding upon any man's conscience either as an article of faith or an ordinance to be obeyed. All churches do not hold this truth. Chillingworth, the staunch and sturdy old Protestant, said, “The bible and the bible only the religion of Protestants.” The church of Rome recognizes the bible as of secondary authority and importance. She recognizes the pope as infallible, and the church through her cardinals, bishops, and councils as possessing equal authority.

She also values the authority of tradition and the early church Fathers as of equal authority. Other dissenting bodies which have come out of Rome also recognize the authority of the early councils and church with holy scripture. This is the position of the Episcopal and Lutheran churches largely to-day. Other bodies of Christians while claiming to bow to the supreme authority of the holy bible, yet by their unscriptural practices acknowledge the authority of the early Fathers and traditions. I am glad that the Christian world is coming more and more to the Baptist principle, that the bible and the bible only, the religion of Protestants, for which Baptist martyrs died at the stake, and gave up liberty and life and all that was dear to them, rather than give up a doctrine which all true Christians are found to embrace. (3) The Baptist church differs from all other Christian denominations in its view of church organization and ordinances. Baptists hear the voice of their Lord sounding in their ears, "See that thou make all things according to the pattern shown thee in the Mount." They dare not add to the pattern or change its form or fashion in the least. The Baptist position is unique and radical and thoroughly consistent with scripture and reason. Baptists say believers and believers only should be baptized; other denominations say believers and infants; the visible church is composed of believers and their unbelieving infants. While many believe that sprinkling regenerates the child and makes its chances for heaven more secure. A great many good people seem to think that a few drops of water sprinkled upon the brow of an infant confers upon it some indefinable, mysterious and sacramental grace which may not be tied to the absolute moment of the administration of the rite, but a germ is imparted which is destined though lying long dormant and latent to produce a harvest. Those good people seem to feel easier and safer after the child is baptized or christened. They breathe more freely. Baptism, in this light, must be regarded as magical, as the quintessence of sacramentarianism. It has been repeatedly shown that there is no command or authority for infant baptism in the bible; that the Apostolic church was composed only of baptized believers. Says one, if infant sprinkling does no good, it can do no harm, besides, it is a most impressive ceremony of dedicating the child to God. But this is a sad mistake as well as a grave error. (a) God does not command this ceremony, and he cannot be pleased with a rite not ordained. (b) Infant baptism stands in the way of God's positive command, as it keeps persons who grow to years of accountability and believe the gospel from obeying God, and known disobedience is injurious to one's spiritual life and growth. (c) Infant baptism is a most serious error, that it has inherent in this apparently innocent ceremony the seed of baptismal regeneration, which is contrary to scripture and sound reason, and is at the foundation of other errors which have corrupted Christianity, and made it possible for the church of Rome to become what she has in her world-wide imperial character.

But we are told that surely no Protestant church believes that sprinkling saves the child. I am not so sure of all that. Then their speech or their actions betray them. Allow me to ask a question or two in good faith and all candor. Why are ministers repeatedly summoned, even at the dead midnight hour, to sprinkle dying children? This is being constantly done. I ask, what does this mean? Babes are sprinkled in the agonies of death. There are cases on record where the corpse has been sprinkled after the life was extinct. Let me give you one or two. An authenticated case was given the *Chicago Standard*, a Baptist journal, and also other papers a few years ago, of a Methodist minister being called to administer the sacrament of baptism (sprinkling) to a dying girl, aged twelve years. This was in one of the Southwestern States, and when the clergyman reached the house the girl was dead. Nothing deterred, he proceeded to sprinkle her corpse. We speak of the superstition and ignorance of Romanism, surely Romanists could not surpass this so-called Protestant clergyman. You may draw your own conclusions; the man was only carrying out the principles of a false system to their logical fruitage. But another instance. Not far from here a child was dying in a good Methodist family. A Baptist clergyman, in the absence of the Methodist pastor, was almost summoned and asked to perform the service, which he would not have done. But a Congregational clergyman was at hand and went to the house. The child was still alive, and had slightly revived. The family had some hopes of securing their own pastor to christen the babe, but the Congregationalist was told to be in readiness to come at a moment's warning in case the child should begin to sink, and there was danger of immediate death. I will vouch for this case, while both are well authenticated. What do these things mean, if they do not mean baptism is a saving ordinance? I have known many cases of infants to be sprinkled in the dying hour, and yet these same preachers, and same good people, I am sorry to say, go right on year after year repeating their misrepresentations and vile slanders that Baptists believe baptism is a saving ordinance, when that statement is shown to be false, as Baptists baptize only saved people. (4) Infant baptism originated in the third century in Africa to save the children, as we have shown in another sermon. Infants dying in infancy are saved without baptism through the merits of Christ's death. Infant sprinkling casts discredit and reflections on Christ's blood as not being sufficiently efficacious to save the children. (5) The evils of infant baptism are various and numerous. It secularizes Christianity. It fills the churches with unconverted members. It changes and revolutionizes the church and renders her defacto and de-novo another body from what Christ instituted. It crushes out individualism, robs the church of her spiritual life and power as the great evangelizing agency and force she ought to be in this wicked world, and hinders the work of Jesus Christ. Permit me to give facts. A few years ago the Congregational church was the state



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B. D. THOMAS, D. D., PASTOR.

church of New England; it was denominated the standing order. It was the state church because of its constitution. Its membership had mainly been added by infant baptism. Those Congregational churches had what was called the half-way covenant. A change of heart was not required of those who sought admission to the fold. The churches were filled with unconverted men and women, unconverted ministers in the pulpits, and as office-bearers and leaders. In a few years later there followed the Unitarian defection; many of the ablest men and strongest churches went over to Unitarianism in a solid phalanx. Infant baptism has filled the state churches of Europe with unconverted people. A Jonathan Edwards, as a great reformer and a man of God, was raised up to save evangelical religion in Puritan New England. In Germany the Lutheran church is almost wholly made up of unconverted people, secularists and rationalists. A Tholuck and a Christlieb were needed by the cause of God in that land to keep alive the spirit of evangelical Christianity. In Scotland where Presbyterianism is the state church, that church was well nigh denuded of its spiritual life and power, though it was the home of John Knox, the sterling old reformer. Infant baptism wrought sad havoc for the cause of spiritual Christianity in the land of the Melvilles, the old Covenanters and Burns, and hence we have the Free church as the saviour of evangelical Christianity in Scotland. The same may be said of the Church of England in England. The church required no spiritual tests or qualifications in its members. The infants were baptized in their infancy, growing to boyhood and girlhood were confirmed by the bishop, as they had been made Christians in their infancy by their baptism and added to the church without their knowledge or consent. No wonder a church like this should have within its broad and ample fold three parties as wide apart as the poles—the High Church, the Low Church, and the Broad Church. The ritualist seems to belong to another species, and yet this professedly amplest and roomiest of all folds was not broad enough to retain in its communion John and Charles Wesley and the earnest Whitefield, who had done more under God to save its religious life from utter extinction and petrification than any bishop or archbishop who ever lived. Infant baptism makes a state church possible. It joins the church and the state in an unholy wedlock and desecrates the altars of Christianity by offerings of strange fire and vestal sacrifices for offerings of living souls. The Druidical worship and Pagan oblations are not more to be dreaded. The worship of Osiris and the Pantheistic ritualism of Egypt, the Baal worship of Israel, could not be more to be dreaded by all well-wishers of God's church, than the union of church and state. Infant baptism is the link which binds them together. The state is taken into the bosom of the church with no religious tests required. The church is supported and pampered by the state, and becomes denuded of its spiritual life. I charge infant baptism with secularizing the church,

and uniting church and state. John and Charles Wesley were the means under God of a glorious revival of religion, which not only spread like the all-enfolding and on sweeping waves of the ocean, but saved the Church of England as well. A simple gospel church composed only of converted persons, baptized on their faith, and congregational in its government could not become a state church. But I shall be told, while infant baptism has secularized Christianity throughout Europe and the Old World, it has not secularized Christianity in the Methodist church and other Protestant churches. The rotten speck endangers the entire apple, and so it remains to be seen what infant baptism may still do in those churches whose religious life seems to be more intense, and wholly and practically overrules and sets aside the logic of infant baptism, for infant baptism is not logically carried out in the Methodist and other evangelical bodies, while they practice it. Yet they require the person baptized in infancy to be converted in adulthood, when arriving at the years of accountability in order to become a member of the church. Whereas we can only see it carried out in its logical tendencies in the Roman Catholic, Anglican, Lutheran, and state churches of Europe. Infant baptism makes the child a member of the church, or it means nothing. If he is a member of the church he has a right to the communion when he grows up, and all other privileges of the church. (6) I charge infant baptism with a persecuting spirit; in its path are martyrdom and bloodshed. By absorbing into the body of the church the body politic, becoming a state church it disfranchised the individual and arrogated to itself the right to do the thinking for the whole people; became intolerant of all dissent and nonconformity; enacted the inquisition, and coerced the conscience and faiths of men, and in cases of pertinacious heresy, murdered the saints of God, and the history, shall I say, not of God's church but of Anti-Christ is stained with blood. Baptist churches have never persecuted, and two eminent historians of the Lutheran church say: "They are the only community which have stood since the days of the Apostles." Another says, "They are so old that their history is lost in the remotest shades of antiquity." Baptists are a power, not only in the United States and Canada, but also in the Old World, and their principles have done and are doing much to save other communions from the logic of infant baptism, while their principles are doing much to leaven those churches with spiritual influences by their continued and constant protest against infant baptism and kindred errors. The religious world little realizes the extent of its indebtedness to Baptist principles which are the very life and salvation of bible truth. Baptist churches differ from Presbyterian, Methodist and Episcopal churches in regard to the act of baptism. They say, sprinkling, pouring or immersion is baptism. Baptists say, immersion, and immersion only in the name of the trinity in which a believer shows forth in a solemn and beautiful emblem, his fellowship with his

Lord in death, burial and resurrection. This is proved (1) from the meaning of the word *baptizo*, to dip, immerse. (2) The circumstances attending the rite, the candidate and administrator both go down into the water, and when the candidate is baptized they go up or come up out of the water. They go to a river, to the Jordan, to a place where there is "much water." All those circumstances strongly favor immersion. (3) The symbolical import and significance of baptism—Rom. vi. 3-5, Col. ii. 12—Paul, so far as we know, at the writing of this epistle had never seen the Romans, and yet he knew they had been buried with Christ in immersion. The teaching of commentators, including John Wesley, Albert Barnes and Dr. Chalmers, all unite in saying that he refers to the ancient method of baptizing by immersion. The language of symbolism is fixed and unchangeable. Let me give you St. Paul's words, as we have the design of baptism forcibly set forth—"Know ye not, that so many of us as were baptized into Jesus Christ were baptized unto his death. Therefore we are buried with him by baptism unto death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection. Buried with him in baptism wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead." The symbolic language of baptism is stable and unchangeable. The symbolic significance of the rite fixes the form and the act. As a symbol of washing, of death, of burial and resurrection, we understand it. It comprehends the new birth, or regeneration, and all the means to the end. Baptism announces and declares the believer's fellowship with his Lord and Saviour in all those atoning events, death, burial and resurrection. Baptism then is not an empty form or a useless rite. It is full of meaning, the Redeemer humiliated, defeated and triumphant, the Christian's life ennobled and transfigured by that death, burial and resurrection of the world's Redeemer. Immersion is God's appointed symbol of the new life, and man has no authority to change it or substitute sprinkling for it. Suppose some responsible or irresponsible person should go to changing the signals and symbols on our railroads; the red light is a sign of danger, the white or yellow of a clear track. But, suppose some fellow persists, the red light is non-essential as a danger signal, it makes no difference; the white light will do as well. You would think the man who talks in that way going towards insanity. You say, hands off, you must not change it. There will be confusion, catastrophe and danger, destruction of life and property. Yet these signals are only forms agreed upon by men. But baptism is God's symbol, his form, by his authority. We may not change it without disarranging the forms and modes of expressing divine truth, and without disloyalty to the Lord and peril to souls. How much art, painting, photography

and sculpture have done for the world, not only in the direction of civilization, but in the way of conveying truth from one mind to another, as well as the perpetuation of the memorials of events which have been the birth-throes of nations—the winning of liberties by carnage, fire and battle. The race has not outgrown the use of symbols, shadows and types. The hieroglyphics of Egypt and Oriental empires found in ancient temples and tombs, singular characters and cuniform inscriptions which suggest the greatest antiquity, while parable, figure, type, sacrifice, metaphor, imagery and symbolism pervade the bible. Man is so constituted, so sensuous and material, that pictures aid him to grasp an idea, a truth. Abstractions are incomprehensible. In these days of picture making, of photography and lithographing, if we would impress men with the richness, loveliness and beauty of a country, a locality, a city, a village, a watering-place, we make a picture, a picture of a mountain, grand and majestic, mighty and massive. No man ever yet made a picture of a mountain of the grandeur of the Rockies, the Andes or the Alps, and yet by the aid of a picture he will convey the idea more perfectly to a man who never saw a mountain than by mere words and abstract terms; the picture of a lake surrounded by a forest, a grassy fringe on one side, and trees bending over the lake and dipping their branches in its tranquil, lovely bosom; on one side, a sandy beach, and all beautifully mirrored in its calm surface; a picture of a river, a series of cascades, a sheet of rushing silvery spray, a picture of Niagara helps us to see in Niagara the grandeur. A picture of the ocean, broad, expansive, reaching beyond the power and the boundaries of human imagination, the picture helps us and renders vivid our conceptions as well as perceptions of things we have not seen. God has given us two pictures amid the picturesque symbolism of his word—Baptism and the Lord's Supper. Baptism, a pictorial creed of death, burial and resurrection. What a picture of sacrifice, death, resurrection and triumph on his part, and glorious experiences through him on our part. We read about the witness of the spirit, the water and the blood. Baptism symbolizes those truths which are to save the world. Somebody says only a form. The Union Jack, the flag of St. George, only a form. It has braved the battle and the breeze for a thousand years. We may see it bayonet pierced and bullet riddled in the grime and smoke of battle, only a piece of bunting. Let some one suggest the idea of changing it, and instantly the cry of treason will rend the air. The Union Jack is the emblem of an empire, strong, consolidated, mighty and powerful; an empire so vast in its possessions that the sun never sets upon them. Wherever we see the flag waving, whether from the flag-pole, the mast head of a ship, her majesty's navy, her public buildings, or her private residences, it is the symbol of a nation of power, intelligence, wealth, culture and religion. It means that Great Britain like ancient Rome defends and protects her citizens wherever they travel or re-

side. The stars and stripes are the grand flag of the American republic, a republic of a wonderful growth of civil and religious liberty; in whose soil the plant of freedom has had a most luxuriant growth; the word liberty has had a fresh coinage in the new mint of the world's life, melted in a crucible of larger and nobler sacrifices from which it has emerged with a brighter lustre. Suggest the expunging of a single stripe, or the obliteration of a star and how soon you would fire the American heart with a quenchless patriotism, and the cry of disloyalty would fall like a clap of thunder from a cloudless sky. But that flag is only a piece of bunting, a form. It is more; it is a nation's ensign, the emblem of power, liberty and citizenship. Such is holy baptism, the emblem of the new life, the oath of allegiance to the King of Heaven, an inspired symbol, God's form. Let no hands desecrate it by changing its form or subjects. The other picture is the Lord's Supper—the body broken, bruised and mangled, the bread or loaf proclaims and announces, the cup filled with the fruit of the vine, the blood shed for man's redemption and cleansing. We may not change either of those ordinances. The church of Rome has changed them both. Let us hold fast the ordinances of God—the sacramental symbols, and keep the ordinances as delivered to the church. In guarding the ordinances, Baptists are guarding the purity of the church of Jesus Christ. Again, Baptists have contended in all ages for civil and religious liberty. I am free to say the world owes largely its civil and religious liberty to the Baptist church. The record of their martyrs is in every land, where they have suffered even unto death for the world's freedom. Our principles have colored and shaped the stream of human history. Even the immortal John Bunyan, the famous author of the *Pilgrim's Progress*, was a sufferer for conscience sake, his only crime, preaching the gospel of Jesus Christ contrary to law. While the Baptist church numbers among its ranks such honored names as Milton, the author of *Robinson Crusoe*, Havelock, the Rev. Dr. Gill, the Rev. Andrew Fuller, and Rev. Charles Haddon Spurgeon, who preaches not only to the largest Baptist but the largest Protestant congregation in the world. Baptists were among the first to enter the foreign field, and to-day have missionaries in nearly all parts of the world, in India, China, Africa, Europe, Jamaica, and the Islands of the Sea. The Baptist denomination has a noble history in home and foreign missions, and has numbered among its honorable and saintly workers such names as William Carey, Adoniram Judson, Ward, Marshman, Mrs. Ann Judson, Mary Chubbuck and Ann Hazzeltine, while at present a noble army of missionaries are enrolled, doing grand and wonderful service on the foreign field. The Baptists of the United States number more than 3,000,000 communicants, are raising thousands and even millions of dollars for educational and missionary purposes, while their colleges, universities and seminaries are among the best equipped and most thoroughly efficient in that

land. Their principles have seemed to find a virgin soil, while they are indigenous and to the manor born. Their religious newspapers are among the best both literary and religious, and have reached a high standard of efficiency. Indeed the Baptist denomination is the leading Protestant denomination in the United States. Baptists are a power in England, Ireland, Scotland and Wales, while they are growing and increasing in all parts of the earth. In Canada, they number between 75,000 and 80,000, while their increase is both rapid and substantial. To the front in missionary, educational and Sunday school work, there cannot be otherwise than a grand future before them. Baptist principles are a power in all lands where socialism, communism, sacerdotalism, monarchy, oligarchies and aristocracies, moss covered with the fungus growths of hoary superstitions are beginning to melt away before the advancing sun of righteousness. Baptists have numbered among its ranks noted scholars, translators of the bible, poets, educators and theologians, congressmen and presidents, senators, and others by far too numerous to mention. Many have gone to their reward, and like Stephen, the angel martyr, whose face was radiant with the light of heaven, while many continue to this day. Our mission is the mission of our master. "For this cause came I into the world, that I might bear witness to the truth. He that is of the truth, heareth my voice." Our mission will be to hold up Christ crucified before the world—to preach among the Gentiles the unsearchable riches of Christ, and pray men, in Christ's stead to be reconciled to God."

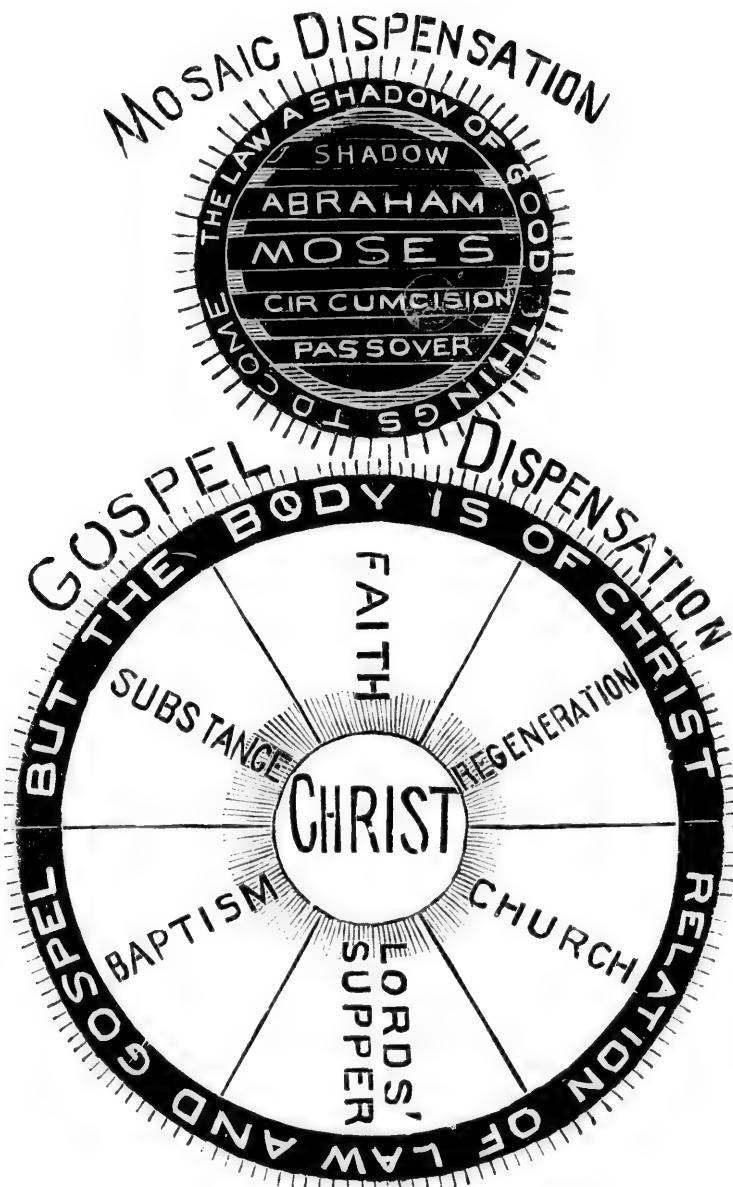


Chart No. 1.

THE RELATION OF THE MOSAIC AND CHRISTIAN
DISPENSATIONS.

THE RELATION OF THE MOSAIC AND CHRISTIAN DISPENSATIONS.

In this chart we have represented by hemispheres or wheels the two dispensations, namely, the Law and the Gospel. The law is merely a shadow of Christ, and indicated by the smaller, which is shaded. Circumcision is in the law, and not in Christ. Christ is the great sun. The sun, or any bright light, casts a shadow where there is some intervening medium or object. We often see our shadow in a body of water in the daytime, or at night on the wall of a brilliantly lighted house. The law was a shadow merely of Christ 2000 years before his coming in the flesh, who is the "sun of righteousness" and "the light of the world." The large wheel represents the Christian dispensation, and both wheels together illustrate St. Paul's words in Col. ii. 17, "Which are a shadow of good things to come; but the body (or substance) is of Christ." The apostle is speaking of meats, drinks, holy days, new moons and Sabbath days, and also in the context alludes to circumcision made without hands, and incidentally to ceremonial circumcision. Christ has come; the shadow gone. The circumcision, and pass-over, and ceremonial law are gone. The covenant of Abraham has been fulfilled, and is gone. Christ has instituted a new covenant which sets aside all pre-existing covenants, including that of the Abrahamic. Christ said, at the institution of the Lord's Supper, "This is the new covenant in my blood." Circumcision was at an end in Christ. Baptism and the Lord's Supper were instituted by Christ. See the following passages: Gal. v. 2-6, Gal. vi. 15, Rom. x. 4, St. John i. 17, Heb. ix. 9-15, Heb. x. 1-5. By referring to those passages it will be seen that the Law and the Gospel each has its distinctive mission, and each its own ordinances and sacraments, that to mix them is not only a serious mistake but a grave error. This chart is used to represent clearly the relation of one to the other, and the mission of each. The spiritual phase of the Abrahamic covenant was the promise that Christ was to come of his seed, and all the nations of the earth were to be blessed in Christ. Infant baptism is not in the covenant of Christ nor Abraham's covenant, which was at an end in Christ. See article on infant baptism, page 9. Christ's blood was the seal of the new covenant and not baptism. This was symbolized by the wine of the communion. "This is the New Covenant in my blood," &c. See the Gospels.

THE HISTORICAL TREE.

This chart explains itself. We may call it the Historical or Baptismal Tree. It shows by the trunk the baptism of the Apostolic church to have been immersion. It shows also that immersion was the baptism of Christendom for 1300 years. It indicates the immersionist denominations. It gives the sprinkling denominations and their origin. It is a birds-eye view of the whole question, requiring no extended notice by the author.

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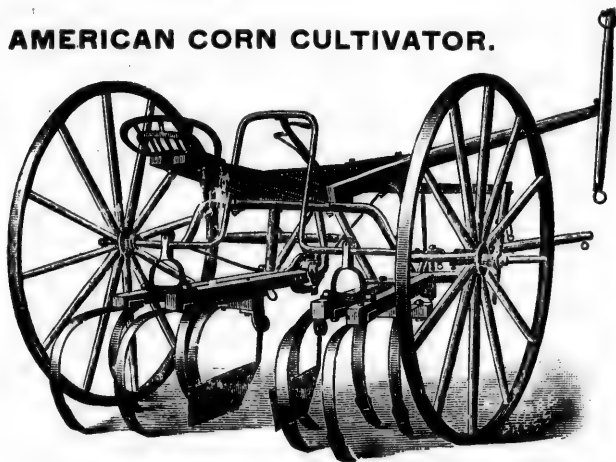
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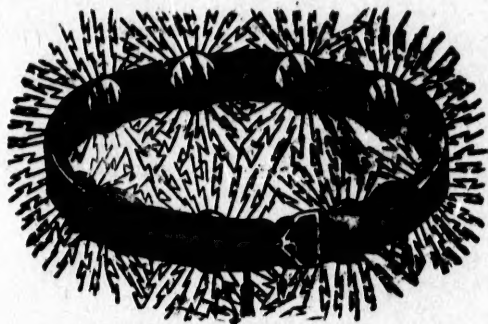
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